

GOVERNMENT OF INDIA  
ARCHÆOLOGICAL SURVEY OF INDIA  
CENTRAL  
ARCHÆOLOGICAL  
LIBRARY

ACCESSION NO. 19676  
CALL No. 177. 50954/ Law

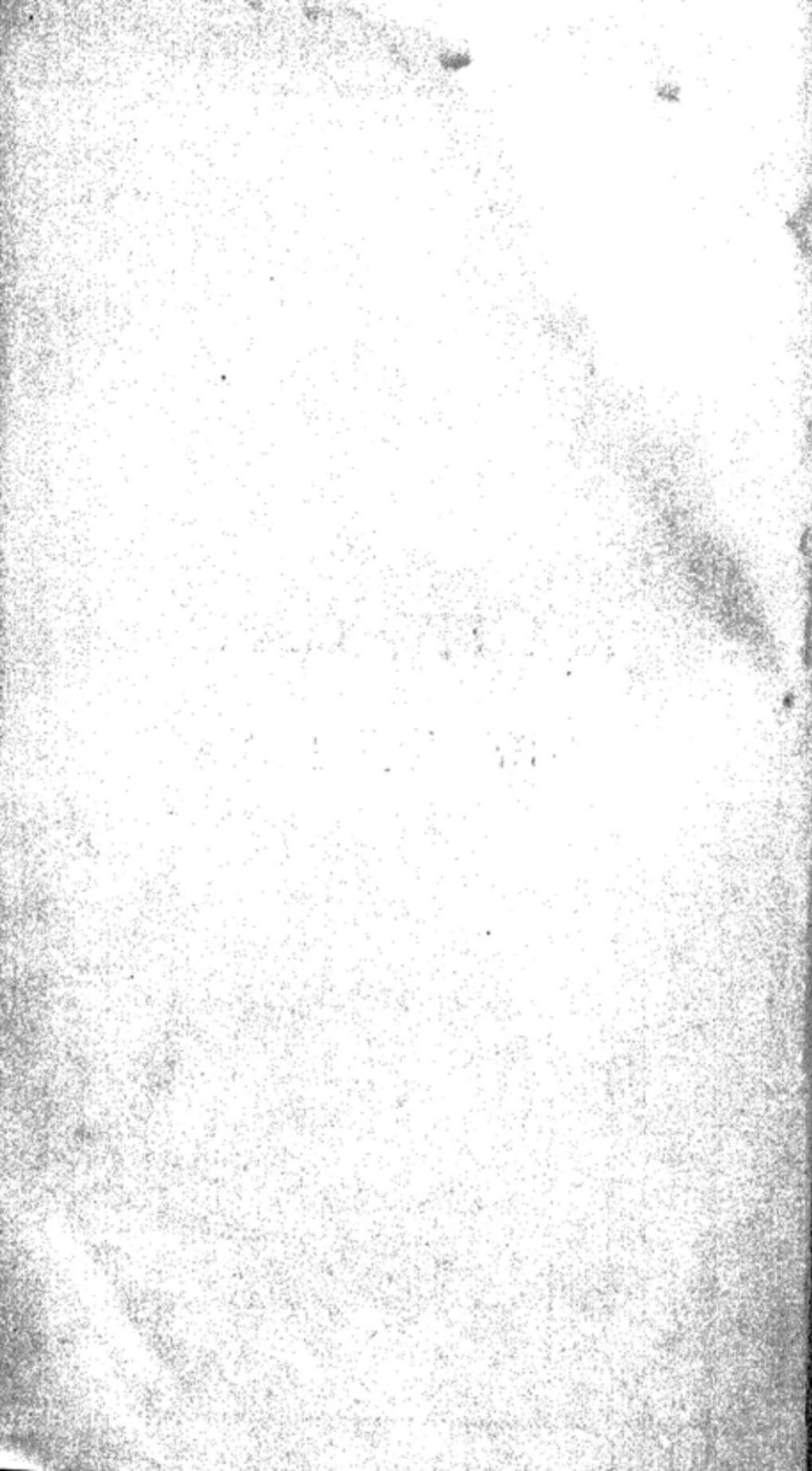
D.G.A. 79

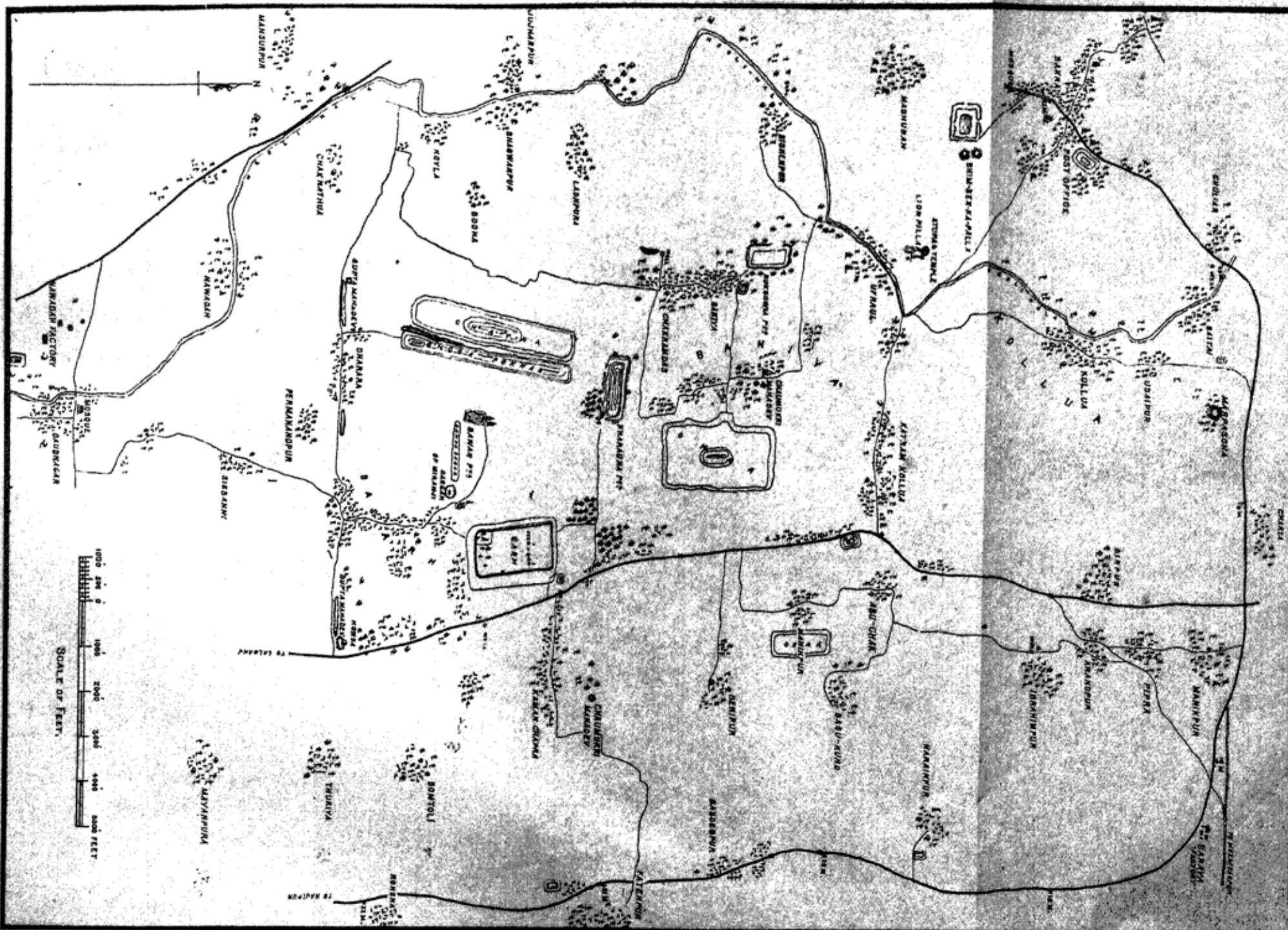




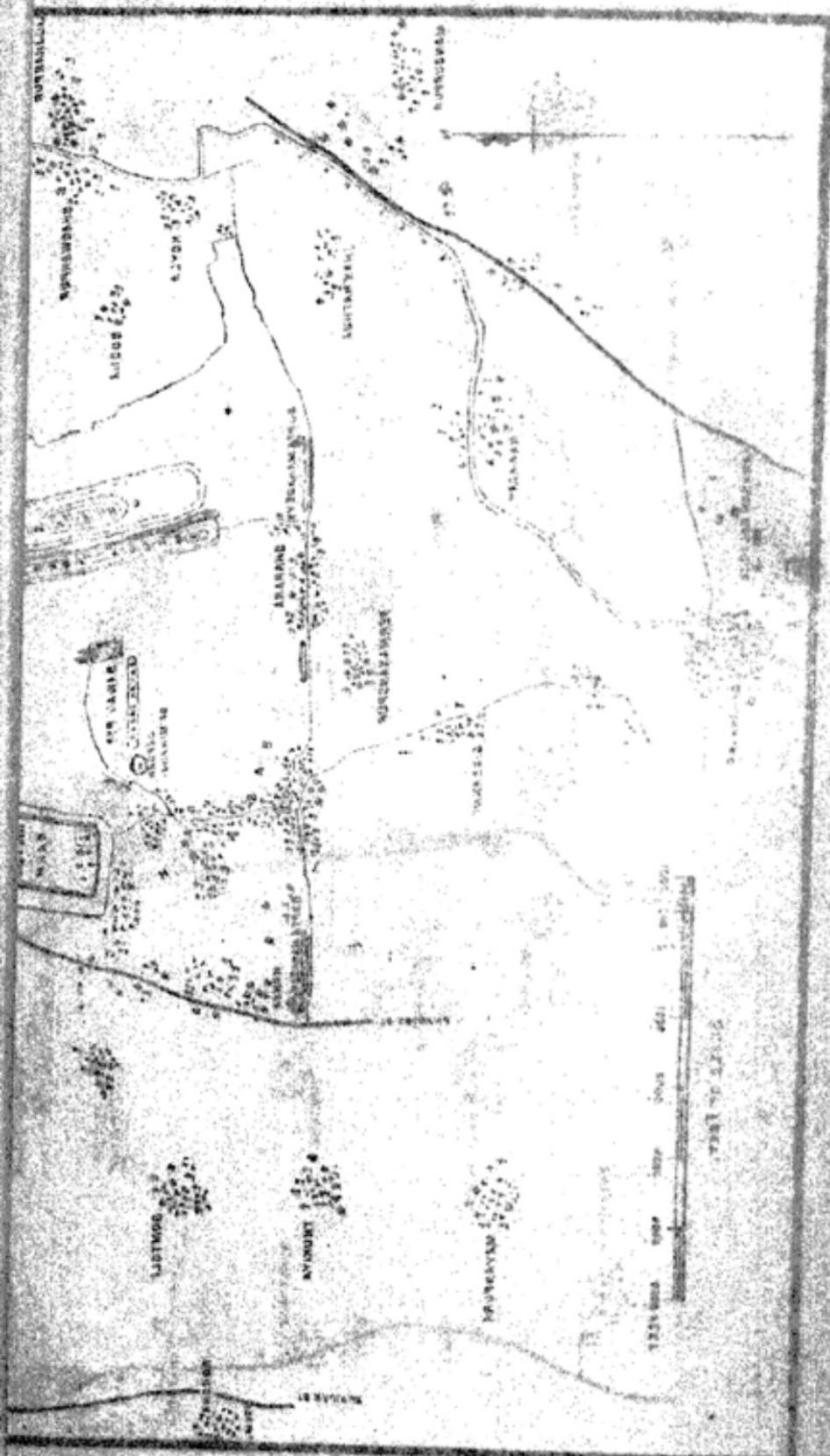
**KSATRIYA CLANS  
IN  
BUDDHIST INDIA**







## Map of Vaisālī, the Capital of the Licchavis.



59

# Ksatriya Clans in Buddhist India

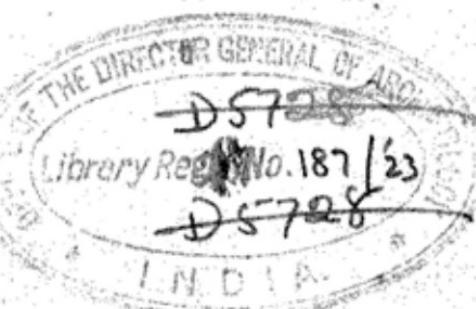
BY

BIMALA CHARAN LAW, M.A., B.L.  
FELLOW, ROYAL HISTORICAL SOCIETY, LONDON.

WITH A FOREWORD BY

THE HON'BLE SIR ASUTOSH MOOKERJEE, K.T.,  
C. S. I.  
VICE-CHANCELLOR, UNIVERSITY OF CALCUTTA.

19676



177.50954 Ref 934.013  
Law 19676  
Calcutta and Simla

THACKER SPINK & Co.

1922,

CENTRAL ARCHAEOLOGICAL  
LIBRARY, NEW DELHI.

Acc. No 19.6.76.....

Date 30.3.63.....

Call No. 177.50954 / 167

TO

MY GRANDFATHER

THE LATE BABU JAYGOBIND LAW, C.I.E.

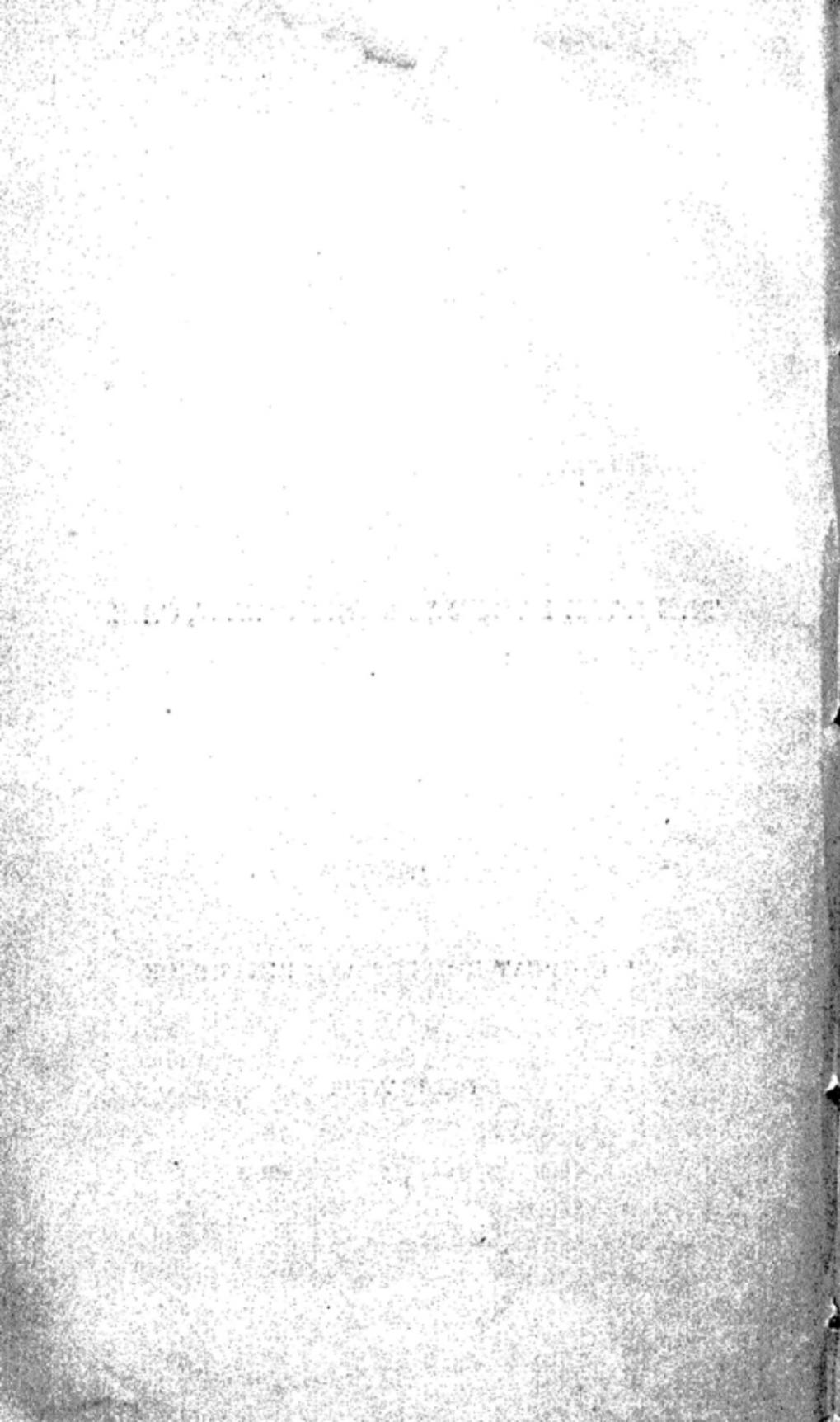
THIS VOLUME

IS

WITH GREAT RESPECT AND REVERENCE

DEDICATED,





## FOREWORD

I have read with great interest the monograph on Kṣatriya clans in Buddhist India prepared by Mr. Bimala Charan Law, a distinguished graduate of our University, who has already given promise of solid work as a research student. The work is divided into two parts ; the first deals with the Licchavis, the second is devoted to the Videhas, the Mallas, the Śākyas and the minor clans. As is well-known, there is no systematic account in the early Pāli books of the political conditions of Northern India during the life-time of the Buddha. A picture of society in Buddhistic times can consequently be visualised, only after a systematic account has been drawn up from scattered references in a vast historical, philosophical and socio-religious literature. From this point of view, the undertaking of Mr. Law is of special importance. He has not contented himself with an outline of the political history of those times, but has treated as well of manners and customs, of religion and philosophy, and of the judicial and administrative machinery. Mr. Law does not profess to have investigated the history of all the republics actually mentioned by name in the oldest Pali records as also those discoverable from the

writings of the Greeks who visited India ; many of those tribes, as we know, have not yet been identified, but a fairly accurate idea may be formed of their activities, their judicial and administrative functions. We trust Mr. Law will continue his investigations and ultimately give us a complete history of all the Kṣatriya clans which flourished in Buddhistic and post-Buddhistic times.

The 8th August, }  
1922. } ASUTOSH MOOKERJEE.

## PREFACE

The present treatise attempts a connected history of some of the Kṣatriya clans in ancient India in the time of the Buddha, viz., the Licchavis, the Vidchas, the Mallas, the Śākyas, and some minor clans. This part of the history of India has up to now received very scant attention from historians. Dr. Rhys Davids in his Buddhist India simply mentions these clans. The Hinayāna Buddhist literature contains a good many references to the important clans under review, while the Mahāyāna Buddhist literature is very poor in this respect. So far as the minor clans are concerned, the northern Buddhist literature is silent, while the southern Buddhist literature records a very meagre account of them. Sanskrit literature is of no great help to us. I have consulted the Tibetan literature as well as the works of English, French and German authors. In translating the texts, I have tried to be as much literal as possible, and I have retained the translators' language in making use of the English translations.

Recently I wrote a paper on the Licchavis in ancient India which has been published in the Journal of the Asiatic Society of Bengal (New Series, Vol. XVII, 1921, No. 3) where I tried to give a brief history of them. I am indebted to

Mahāmahopādhyāya Hara Prasād Śāstrī, C. I. E., M. A. and Dr. D. R. Bhāndārkar, M. A., Ph. D. whose sound advice and valuable suggestions I readily availed of while the paper was passing through the press. I am indebted to many of my friends and teachers among whom may be mentioned Dr. B. M. Barua, M. A., D. Litt. (London), Mr. Haran Chandra Chakladar, M. A., Mr. Bepin Vehary Gupta, M. A., Mr. Surendra Nath Muzumder Sastri, M. A., P. R. S., Mr. Nandalal Dey, M. A., B. L., Mr. Benode Lall Mukherjee, M. A., B. L., Mr. Hari Pada Ghosh, B. A., Pandit Kālipada Tarkācārya, Kāvya-vyākaranatarkatīrtha, Pandit Dakṣinā Charan Bhattācārya, Mr. Balai Chand Dutt, B. A., and Mr. Balai Lall Dutt, B. A.

For the map and the photographs and for kind permission to reproduce them in this book, my thanks are due to Sir John Marshall Kt., K.C.I.E. Director-General of Archæology, India and Lionel Heath Esq., Curator, Central Museum, Lahore.

The Hon'ble Mr. Justice Ashutosh Mukherjee, Kt. C. S. I., M. A., D. L., D. Sc., Ph. D., F. R. A. S. F. R. S. E., F. A. S. B. Saraswatī, Sātravācaspati, Sambuddhāgamacakkavatti, has laid me under a deep debt of obligation by writing the foreword to this book.

24 Sukea's Street,  
Calcutta.  
6th June 1922.

Bimala Charan Law.

## CONTENTS.

### Foreword.

### Preface.

#### PART I.

##### The Licchavis.

	CHAPTER I.	CHAPTER II.	CHAPTER III.	CHAPTER IV.	CHAPTER V.	CHAPTER VI.	Page
Name and Origin.	...	...	...	...	...	...	1
Vaisālī, the capital of the Licchavis.	...	...	...	...	...	...	35
Manners and Customs.	...	...	...	...	...	...	60
Religion and Philosophy.	...	...	...	...	...	...	76
Government and Administration of Justice.	...	...	...	...	...	...	105
Political History.	...	...	...	...	...	...	122

#### PART II.

##### CHAPTER I.

The Videhas.	...	...	...	...	...	141
The Mallas.	...	...	...	...	...	162
The Sākyas.	...	...	...	...	...	181
Minor clans.	...	...	...	...	...	198
Index.	...	...	...	...	...	209

## MAP AND ILLUSTRATIONS.

1. Vaisālī, the capital of the Licchavis.  
*Frontispiece.*
  2. Rājā Viśal kā garh.....  
*To face p. 58.*
  3. Cremation of the Buddha's body and  
disposal of the relics.....  
*To face p. 200.*
-

## BIBLIOGRAPHY.

1. *Adhyātma Rāmāyaṇa* edited by Kālī Saṅkar Vidyārāत्मा.
2. *Aitareya Brāhmaṇa*.
3. *Anarḡharāgḥava*.
4. Ancient Geography of India by Cunningham.
5. *Āṅguttara Nikāya* (P. T. S.)
6. Archaeological Survey of India, Annual Report, 1903—04.
7. Archaeological Survey Reports Vols I & XVI.
8. *Arthaśāstra* of Kautilya edited by Shāmasāstry, 2nd Ed.
9. *Arthaśāstra* of Kautilya translated by Shāmasāstry.
10. *Aśoka*—Vincent Smith, 2nd Edition.
11. *Atharvāsaṁhitā*—Translated by Whitney and revised and edited by C. R. Lanman.
12. *Atharvavedasamhitā*—Roth & Whitney.
13. *Avadānakalpalatā* (Bibliotheca Indiea Series)
14. *Bhavisyapurāṇa*.
15. Book of the Kindred Sayings, Part I. (P.T.S.)
16. Buddhism—Monier Williams.
17. Buddhist India by Dr. Rhys Davids.
18. Buddhist Records of the Western World. (Si-yu-ki)
19. Buddhist Suttas (S. B. E.) Vol. XI.
20. Carmichael Lectures—1918.

21. Chārudatta.
22. Corpus Inscriptionum Indicarum—Fleet.
23. Dhammapadam (old edition)—Fausboll.
24. Dialogues of the Buddha, (Sacred Books of the Buddhists)—T. W. & C. A. F. Rhys Davids.
25. Dīgha-Nikāya (P. T. S.)
26. Divyāvadāna, Edited by Cowell & Neil.
27. Early History of India (3rd Edition)—V. A. Smith.
28. Fick's Social Organisation in North-East India in Buddha's time translated by Dr. S. K. Maitra.
29. Gaina Sūtras (S. B. E.) translated by Jacobi.
30. Geschichte der Indischen Litteratur—Dr. M. Winteritz.
31. Gupta coins—Allen.
32. Indian Antiquary.
33. Indian coins—Rapson.
34. Indische Studien edited by Weber.
35. Inscriptions of Asoka Edited by D. R. Bhandarkar and S. N. Majumdar.
36. Jātaka ( Fausboll )
37. Jātaka ( Edited by Cowell )
38. Journal of the Asiatic Society of Bengal, Vols. XII, VI, LXIX.
39. Journal of the Department of Letters, Calcutta University, Vol. III.
40. Journals of the Royal Asiatic Society 1902, 1913.

41. Karmaśāṭaka translated from Tibetan by M. L. Feer.
42. Lalitavistara Edited by E. Lefmann.
43. Laws of Manu ( S. B. E. )
44. Le Mahāvastu Edited by E. Senart.
45. Life of the Buddha by Rockhill.
46. Life of Hiuen Tsiang—Beal.
47. Mahābhārata ( Vangavāsi Edition )
48. Mahāvagga—atthakathā (Ceylonese Edition)
49. Mahāvamsa—translated by Geiger.
50. Mahāvamsa Tīkā ( Ceylonese Edition )
51. Majjhima Nikāya ( P. T. S. )
52. Mānavadharmaśāstra Edited by Jolly.
53. Manual of Buddhism by Spence Hardy.
54. Manual of Indian Buddhism by Kern.
55. Mṛcchakotīka Edited by Jīvānanda Vidyāsāgara.
56. Mudrārākṣasa Edited by Aswini Kumar Vidyābhūṣan.
57. Origin of the Bengali Script by Mr. R. D. Banerjee.
58. Paramatthadīpanī ( P. T. S. )
59. Paramatthajotikā on the Khuddakapāṭha ( P. T. S. )
60. Petavatthu ( P. T. S. )
61. Petavatthu-atthakathā (Ceylonese Edition)
62. Prācīn Mudrā by Babu Rakhal das Banerjee.
63. Psalms of the Brethren—Mrs. Rhys Davids.
64. Psalms of the Sisters—Mrs. Rhys Davids.
65. Public Administration in Ancient India by Dr. P. Banerjee.

66. Rāmāyaṇa (Bombay Edition)
67. Romantic Legend of the Śākyā Buddha by Beal.
68. Sacred Books of the East, Vols IX, XVII, XIX, XLIX.
69. Samyutta Nikāya (P. T. S.)
70. Satapatha Brāhmaṇa (S. B. E.)
71. Sumaṅgalavilāśinī (Burmese Edition)
72. Sumaṅgalavilāśinī (P. T. S.)
73. Tārānāth's Geschichte des Buddhismus in India translated into German by Anton Schiefner.
74. Travels of Fā-Hien—Beal.
75. Travels of Fā-Hien—Legge.
76. Travels of Fā-Hien & Sung yun—S. Beal.
77. T. Watters, On Yuan Chwang Edited by Dr. T. W. Rhys Davids & Bushell.
78. Uvāsagadasāo (Bibliotheca Indica Series)
79. Vaijayantī Edited by Oppert.
80. Vaisṇavism, Śaivism and minor religious systems by Sir. R. G. Bhāndārkar.
81. Vānglār Itihāsa by Mr. R. D. Banerjee.
82. Vedic Index by Macdonell & Keith.
83. Vinaya Piṭaka Edited by Oldenberg.
84. Vinaya Texts (S. B. E.)
85. Viṣṇupurāṇa (Vangavāsi Edition)
86. Vrihadāraṇyka Upaniṣad (Ānandāśram Edition)
87. Vrihat Viṣṇupurāṇa.
-

# Kṣatriya Clans in Buddhist India.

## PART I.

### THE LICCHAVIS.

#### CHAPTER I.

##### Name and Origin.

The Licchavis were a great and powerful people in Eastern India in the sixth century before Christ. Their peculiar form of government, their democratic institutions, their manners and customs, their religion and philosophy, afford us glimpses of India of the transition period, when the ancient Vedic culture was making a fresh development and undergoing a novel transformation under the influence of that speculative activity out of which emerged the two great religions of Jainism and Buddhism. Fortunately for us, Buddhist literature, and to a less extent the Jaina sacred books, have preserved for us facts and comments which, though in bits and fragments, are yet sufficient to hold up before our eyes a living picture of this interesting people. From the account of their political institutions that can be gleaned from the Pāli Buddhist

Introductory

## 2 *Kṣatriya Clans in Buddhist India.*

Canon, we get an insight into the democratic ideas of statecraft and government that prevailed among the majority of the Aryan clans that peopled northern India before the imperialistic policy of the Mauryas grew and developed, as we have it on the authority of the great Brāhmaṇ statesman whose policy and activity were responsible, in no little measure, for the foundation of the Maurya Empire. This great people who were one of the earliest and most devoted followers of Jainism and Buddhism, whose high character, unity, power of organisation, and religious devotion were held up by Śākyamuni himself as a model for the Buddhist congregation to follow, deserve to be studied with as much care and attention as the materials at our command will require or permit. Such a close study will, we think, well repay the trouble bestowed upon it and with this hope we proceed to piece together the bits and scraps that lie scattered in literature, and to a smaller extent, in epigraphs and coins.

We find in Indian literature the name of this great people in slightly varying forms—  
~~The name~~ Licchavi, Licchivi, Lecchavi, Leechaī and so on. Throughout the Pāli Canon the name invariably occurs in the form “Licehavi.” In some of the Buddhist Sanskrit texts, e. g., the *Divyāvadāna*,<sup>1</sup> the name

1. *Divyāvadāna* edited by E. B. Cowell and R. A. Neill, pp. 55-56; 136.

is found in the same form, i. e., "Licchavi," but in others, for example, the *Mahāvastu Avadāna*, the usual form is Lecchavi.<sup>1</sup> In the Chinese translations of the Buddhist sacred books, the name occurs in both the forms Licchavi and Lecchavi,<sup>2</sup> and this is what is expected, as these translations are based on the Sanskrit Buddhist texts. The *Mahāvastu* form, Lecchai, answers very well to the Prākrit form, Lecchai, as we find it in another set of works that claim to be contemporaneous in origin with the Buddhist Canon, namely, the Jaina sacred literature which, according to some scholars, began to be composed by perhaps the direct disciples of Mahāvīra in the first century after his death, or at the latest, in the next century, by the time of Candragupta Maurya when the first council of the Jainas was held at Pāṭaliputra.<sup>3</sup>

In the *Sūtrakritāṅga*, one of the earliest works of the Jaina sacred literature, we meet with the name Lecchai<sup>4</sup> and the same form occurs in the *Kalpasūtra* attributed to Bhadravāhu who is considered to have been a contemporary of the great Maurya Emperor,

1. *Mahāvastu* edited by E. Senart, pp 1, 254 etc.

2. T. Watters—*On Yuan Chwang*, Vol. II, p. 77.

3. Dr. M. Witernitz, *Geschichte der Indischen Litteratur* II Band, p. 295.

4. *Kalpasūtra*. § 123. *Sirīkalpasūtram*, Bhaynagar edition p. 192  
See also *Jaina Sūtras* by H. Jacobi, S. B. E. vol. xxii, p. 266 and  
Vol. xlvi, part. II, p. 321. f. n. 3.

Candragupta. The Jaina commentators equate the Prākrit Lecchāī with Sanskrit Lecchakī,<sup>1</sup> and according to the laws of phonetic transformation, the Sanskrit Lecchavi and Lecchakī would both lead to Lecchāī in Prākrit. In the form Lecchakī, however, the name does never occur in Sanskrit literature in which the earliest mention, so far as we have been able to ascertain, of this powerful people is in Kautilya's Arthaśāstra, where they are called Licchivis, and we read of them that "the corporations of Licchivika, Vṛjika, Mallaka, Madraka, Kukura, Kuru, Pāñcāla and others live by the title of a rājā."<sup>2</sup> We next find them mentioned in the Mānava Dharmasāstra (X. 22). Here, of course, there are some *variae lectiones*; the anonymous Kashmirian comment on the Mānava Dharmasāstra reads *Lichavi* which approximates very closely to the Buddhistic form and Medhātithi and Govindarāja, the two earliest commentators of the Mānava Dharmasāstra, read *Licchivi* and this reading tallies exactly with the name as given by Kautilya; this form, therefore, represents the earliest spelling of this word in the Brāhmanic Sanskrit literature. It is only Kulluka

1. *Jaina Sūtras* by H. Jacobi S. B. E., Vol. xxii, part I, p. 268, n.

2. Kautilya's Arthaśāstra translated by R. Shamashay B. A. p. 455. The Sanskrit text has :—"Licchivika-Vṛjika-Mallaka-Madraka-Kukura-Kuru-Pāñcālādayo Rājaśabdopajivinah." The 'Kā' at the end of the words does not change the meaning at all,

Bhaṭṭa, the Bengali commentator, who reads *Nicchivi* in this verse of Manu; Rāghavānanda, another commentator, follows Kulluka, as he does everywhere else, both in spelling as well as in interpretation, and the ordinary printed editions of the *Manusamhitā* that implicitly follow Kulluka, have adopted this reading.<sup>1</sup> Both Jolly and Bühler, the two great authorities on Manu, have accepted the form *Licchivi* which is without doubt the correct reading. Kulluka who wrote apparently in the fifteenth century and was thus younger by about six hundred years than Medhātithi and by about three hundred years than Govindarāja, was evidently misled by the similarity of the letters 'N' and 'L' as they were written in Bengali in the fifteenth century, and as they are still found to be written even in modern Bengali manuscripts.

Already in the early years of the eleventh century, the Bengali forms of *Na* and *La* had developed almost completely from the eastern variety of the north Indian alphabet as we find from the Kṛṣṇa Dwārika temple inscription of the fifteenth year of Nayapāla; but a little later on, towards the end of the century, we find in the Deopārā inscription of Vijaya Sena that "La has a peculiar form, resembling *La* which is still

---

1. For the various readings see *Mānavi Dharmasāstra* edited by J. Jolly Ph. D. p. 325. See also *The Laws of Manu* by G. Bühler, S. B. E. Vol. XXV. p. 406. notes.

found in some cases in modern Bengali manuscripts where *La* is denoted by a dot placed under *Na*.<sup>1</sup> Coming down still later, nearer the time of Kulluka, we observe that "the Kamauli grant shows the use of the peculiar twelfth century form of *la* which is also found in the Deopārā *Prasasti* and the Tetrawan image inscription of the second year of Rāmapāla. The form of this letter is the same as the *Ta* of the modern Nāgarī";<sup>2</sup> and this peculiar *Ta*-shaped form also occurs in many other inscriptions of a later date, and Mr. R. D. Banerji from whom we have quoted above, observes, "the *Ta* shaped form of *la* still survives in Bengali where a dot is put under *na* to denote *la*".<sup>3</sup> This dot, however, was often omitted by scribes and it is no wonder, therefore, that Kulluka, or rather the scribes who copied his work, read and wrote *Nicchivi* in the place of Licchivi. Hence we have no hesitation in rejecting Kulluka's reading *Nicchivi* and any attempt to connect the Licchavis with *Nisibis* in Persia<sup>4</sup> on such a flimsy foundation is not worthy of much consideration. Kulluka in his reading has made the same mistake as is found in Nandanācārya's commentary called *Nandini* or *Manvarthavyā-*

1. R. D. Banerji, *The Origin of the Bengali Script*. Cal. Univ. 1919, p. 82.

2. Ibid, p. 108.

3. Ibid, p. 109.

4. Mahāmahopādhyāya Dr. Satish Ch. Vidyābhūṣan, *Indian Antiquary*, Vol. XXXVII, pp. 78-80.

*khyāna* where we have the name in the form *Lichikhi*,<sup>1</sup> लि being evidently a clerical error for लि. It should be observed, however, that here also the word begins with *l* and not *n*. Nowhere but in Kulluka and the editions dependent on him do we meet with the form with an initial *N*.

Next, that Nicchivi was only an accidental clerical error and had nothing to do with the name of the people we are dealing with, appears from the Sanskrit inscriptions of the early Gupta Emperors. In the Allāhabād posthumous stone pillar inscription of Samudragupta, that great monarch is described as the *Licchavi-dauhitra* or 'the son of the daughter of the Licchavis,'<sup>2</sup> so that we have here the very same form as in the Pāli Buddhist works. We have the same form in many other inscriptions of the monarchs of this family, for example, in the Mathurā stone inscription of Candragupta II,<sup>3</sup> the Bilsād stone pillar inscription of Kumāra Gupta of the year 96,<sup>4</sup> the Behār stone pillar inscription of Skandagupta,<sup>5</sup> etc. On the other hand, the other variant, Licchivi, is found to occur in the Bhitāri stone pillar inscription of Skanda Gupta<sup>6</sup> and

1. Jolly, *Mānavadharmaśāstra*, p. 325.

2. *Inscriptions of the Early Gupta Kings*, edited by J. F. Fleet — *Corpus Inscriptionum Indicarum*, Vol. III, p. 8.

3. Fleet, op. cit. p. 27.

4. Ibid., p. 43.

5. Ibid., p. 50.

6. Ibid., p. 53.

the Gayā copper plate inscription of Samudra Gupta,<sup>1</sup> which is considerd to be spurious. Some of the coins of Candragupta I have the name Licchavi on them. Moreover, in the inscription of the Nepāl kings who claim to have descended from the family of the Licchavis, the expression used is always Licchavi-kula-ketu, 'the banner or glory of the Licchavi family.'<sup>2</sup> In the Sanskrit inscriptions, therefore, the usual form of the name is Licchavi, and the form Licchivi is also met with occasionally. Coming now to the form of the name as used in countries outside India, we have seen that in the Chinese translations which are based on Sanskrit Buddhist texts, the form is Licchavi or Lecchavi; Fā Hien speaks of them as Licchavis<sup>3</sup>; in Hiuen Tsiang's *Records of the Western World*, the form is Li-ch'e p'o which would correspond to the form Licchavi.<sup>4</sup> The Tibetans who began to have the Buddhist books translated into their own language from the eighth century A. D, have also the form *Licchavi*. In the Tibetan Dulva from which Rockhill quotes in his *Life of the Buddha* (p. 97 foll.) the form is Licchavi. Schiefner, in his German translation of Tārānātha's *History of Buddhism*

1. Fleet, *Inscriptions of the Early Gupta Kings*, *Corpus Inscriptionum Indicarum* Vol. III, p. 256

2. Ibid. p. 175 ff. *Indian Antiquary*, Vol. IX, p. 168. ff.

3. Legge, Fā-Hien, pp. 71, 76.

4. *Buddhist Records of the Western World* by S. Beal, Vol. II. p. 73.

in India, spells the word as *Litschtschhavi*,<sup>1</sup> the consonantal group *tsch* representing, according to German orthography, the Indian ल (c).

The Licchavis were neither Tibetan nor Iranian in their origin, but there is very clear evidence in the Buddhist literature to show that they belonged to the Aryan ruling caste—the Kṣatriya. In the Mahāparinibbāna Suttanta to which we

**The origin** have already referred, we read that after the decease of the Buddha, his body was preserved for a week by the Mallas of Kuśinārā, while in the meantime, the news of the passing away of the Master reached the people of the countries far and near. Now the Licchavis of Vaisālī claimed a share of the remnants of his body. We read here, "And the Licchavis of Vesālī heard the news that the Exalted One had died at Kuśinārā. And the Licchavis of Vesālī sent a messenger to the Mallas, saying : 'The Exalted One was a Kṣatriya and so are we. We are worthy to receive a portion of the relics of the Exalted One. Over the remains of the Exalted One, will we put up a sacred cairn and in their honour, will we celebrate a feast.'"<sup>2</sup>

1. Tārānātha's *Geschichte des Buddhismus in Indien*—translated into German by Anton Schiefner, pp. 9, 41, 146.

2. *Mahāparinibbāna Suttanta*—Translated by T. W. & C. A. F. Rhys Davids in *Dialogues of the Buddha*, Vol. III, p. 187.

Note. The original Pāli text here is also interesting and we quote it full. (Bhagavā pi Khattiyo, Mayam pi Khattiya. Mayam pi arahāma Bhagavato Sarirānam bhūgam, mayam pi Bhagavato Sarirānam thūpañca mahā ca karissmāti. Digha Nikāya, P. T. S., Vol II. (pp. 164-165).)

Here we see that the claim of the Licchavis was based on the fact that they were Kṣatriyas or people of the same caste as the Divine Master; hence they were entitled to a portion of the relics. Similar claims based on the same argument were forwarded also by Ajātaśatru, the powerful king of Magadha, who also sent a messenger with the message, "The Lord is a Kṣatriya and so am I. Therefore I deserve a share of the relics." The very same claim was preferred by the Bulis of Allakappa, the Koliyas of Rāmagāma, the Mallas of Pāvā and the Moriyas of Pipphalivana, all of whom advanced their right on the ground, "The Lord is a Kṣatriya and so are we," while the Śākyas of Kapilavastu claimed him as their very kin.<sup>1</sup> A Licchavi named Mahāli says, "I am a Khattiya, so is the Buddha. If his knowledge increases and he becomes all-knowing, why should it not happen to me."<sup>2</sup> It is apparent, therefore, that the "Licchavis were as good Kṣatriyas as Ajātaśatru of Magadha and the other Kṣatriya peoples in north-eastern India in Buddha's time. In the introduction to the Sigāla Jātaka, we read of a Licchavi girl, the daughter of a Kṣatriya and high-born."<sup>3</sup> Dr. Richard Fick in his well-known work, *The*

1. *Mahāparinibbāṇa Sutta* in the Dīghanikāya, P. T. S. Vol. III, pp. 164-166.

2. *Suvaṅgala Vilāsinī*, Pt. I. P. T. S. p. 312.

3. "Licchavi Kumārikā Khattiyadhitā Jātisampannā—Jātaka edited by V. Fausboll, Vol. II, p. 5.

*Social Organisation in North-east India in Buddha's time*, is rather sceptical as to whether the word Kṣatriya as used in the Pāli texts has exactly the same connotation as in the ancient Brāhmanical literature, while he has no such doubt with regard to the Brāhmaṇas. But as Professor Oldenberg observes, there is no ground for this scepticism. "When it is admitted," says this distinguished savant, "that the families of Goutama, Bhāradvāja etc. were all grouped together in the caste of Brāhmaṇas as being pervaded all of them by the mystic potency of the *Brahman*, I cannot see why just in the same way, and answering to exactly similar modes of expression in the texts, it should not be held that families like those of Sākyas, etc. all of whom felt in themselves the potency of the Kṣatra nobility, all of whom said, 'Mayam pi khattiya' are to be reckoned as belonging to a single caste of the Khattiyas (Kṣatriyas)—a single caste of which the members, when they said to each other 'I am a Khattiya,' 'I too am a Khattiya,' knew and acknowledged each other as persons of the same kind and nature."<sup>1</sup>

That the Licchavis were Kṣatriyas appears also from the Jaina sacred literature. Just as the Licchavis of Vaisālī honoured the Buddha

1. Prof. H. Oldenberg, 'On the History of the Indian Caste System' translated into English from the Z. D. M. G., Vol. LI by Prof. H. C. Chākildār, Ind. Ant., Vol. XLIX. Decem. 1920, p. 227.

at his death by erecting a noble monument (*stūpa*) over their shares of the remnants of his body so they had, before this, done honour to the memory of the great Mahāvīra, the founder of Jainism, at his death. The Jaina *Kalpasūtra* narrates : 'In that night in which the venerable ascetic Mahāvīra died, went off, quitted the world, cut asunder the ties of birth, old age, and death ; became a Siddha, a Buddha, a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains, the eighteen confederate kings of Kāśī and Kośala, the nine Mallakis and nine Licchavis, on the day of new moon, instituted an illumination on the poshadha, which was a fasting day ; for they said, 'since the light of intelligence is gone, let us make an illumination of material matter.'<sup>1</sup> The Jaina works further tell us, as Professor Jacobi points out, that these nine Licchavis were tributary to Cetaka, king of Vaiśālī and maternal uncle of Mahāvīra<sup>2</sup> who was a Jñātri Kṣatriya of the Kāsyapa Gotra, as we read in the *Kalpasūtra*. "The venerable ascetic Mahāvīra belonged to the Kāsyapa gotra... The venerable ascetic Mahāvīra..., a Jñātri Kṣatriya, the son of a Jñātri Kṣatriya ; the moon of the clan of the Jñātris ; a Videha, the son of Videhadattā, a native of Videha, a prince

1. *Kalpa Sūtra* § 128 translated by Prof. H. Jacobi, S. B. E. Vol. XXII. P. 266.

2. Jacobi. op. cit. note I. p. 266.

of Videha",<sup>1</sup> and there are reasons to believe that Mahāvīra was a native of a suburb of Vaiśālī.<sup>2</sup> Mahāvīra's mother, Trīśalā, is always styled as Kṣatriyānī, and the Licchavis, therefore, must have been Kṣatriyas. That the Licchavis were looked upon as persons of very high pedigree appears from a passage in another work of the Jaina sacred literature, the Sūtrakṛitāṅga, where we read, "A Brāhmaṇa or Kṣatriya by birth, a scion of the Ugra race or a Licchavi, who enters the order eating alms given him by others, is not stuck up on account of his renowned Gotra."<sup>3</sup>

The Licchavis were Kṣatriyas of the Vāsiṣṭha gotra. In the account of the first meeting of the Buddha with the Licchavis as given in the Mahāvastu Avadāna, we read that the latter in order to avert a plague that was depopulating their town, brought the Master to Vaiśālī with great respect and honour, and the Buddha, when speaking to the Licchavis, always addressed them as Vāsiṣṭhas.<sup>4</sup> Again according to the Tibetan Dulva, when King Ajātaśatru of Magadha was leading an army against the Licchavis, these latter also

1. Jacobi op. cit. § 108-110., pp. 255-6.

2. Ibid. p. x-xii.

3. Jacobi, *Jaina Sūtras*, part II, S. B. E. Vol. XLV, p. 321.

4. "Licchavikṣ ḫansu. Anyadapi Bhagavan. Bhagavānḥa, anya-dapi Vāsiṣṭhā. Bhūtapūrvam Vāsiṣṭhā arītamadhvāno pāñcōle janapade Kamipillanagare Rājā Brahmadutto nāma rājyam kāresi "

*Le Mahāvastu* edited by E. Senart. Vol. I. p. 253. The Licchavis are addressed as Vāsiṣṭhas many times in this account. pp. 253-300.

made preparations to meet him ; and as they were starting out, they met Maudgalyāyana entering Vaisāli to get alms. So they asked him whether they would be victorious. He answered them, "Men of Vasiṣṭha's race, you will conquer."<sup>1</sup> Moreover the Jaina sacred works lay down definitely that Kṣatriyāṇī Trīśalā, the mother of Mahāvīra, was a sister of Cetaka, one of the kings of Vaisāli, and belonged to the Vasiṣṭha gotra (S. B. E. Vol. XXII, p. XII). We read in the Āyārāṅga Sūtra (11. I5. 15) : "The venerable ascetic Māhāvīra's father belonged to the Kāśyapa gotra ; he had three names, Siddhārtha, Sreyāṃsa, and Gasamsa. His mother belonged to the Vasiṣṭha gotra, and had three names, Trīśalā, Videhadattā and Priyakārinī."<sup>2</sup>

Thus we observe that, both according to the Buddhist and Jaina Canonical works, the Licchavis belonged to the Vasiṣṭha gotra. In the Nepāl Vamśāvalī, the Licchavis have been allotted to the Sūryavamśa or solar race of the Kṣatriyas.<sup>3</sup> This is quite in agreement with the fact elicited from the Buddhist records that they were Vasiṣṭhas by gotra, for we know from the Aitareya Brāhmaṇa that the gotra or pravara of a Kṣatriya is the same as that of his purohita or family priest, who makes him perform the

1. Rockhill, *Life of the Buddha*. p. 97. ff.

2. Jacobi, *Jaina Sūtras*, S. B. E. Vol. XXII pp. xii and 193.

3. *Indian Antiquary*, Vol. XXXVII, pp. 78-80.

sacrifices.<sup>1</sup> Sir R. G. Bhāndārkar also points out that the gotra of a Brāhmaṇa "could be assumed for sacrificial purposes by a Kṣatriya, for according to Aśvalāyana (Sr. S. XII .15.), the gotra and the ancestors invoked of the Kṣatriyas are those of their priests or chaplains, and the only Ṛṣi ancestors that all the Kṣatriyas have, are Mānava, Aila and Paurūra-vasa. The names of these do not distinguish one Kṣatriya family from another and, to answer the purposes of such a distinction, the gotra and ancestors of the priest are assumed."<sup>2</sup> The Vāsiṣṭha gotra was therefore the gotra of their family priest, and we know that the Vāsiṣthas were the family priests of the kings of the solar race, especially of the Ikshvākus ; there is thus an agreement between the Nepāl Vamśāvalī and the evidences from the Buddhist sources and the Jaina records also corroborate the same. As Professor Jacobi observes, "According to the Jainas, the Licchavis and the Mallakis were the chiefs of Kāśī and Kośala. They seem to have succeeded the Aikṣvākas who ruled there in the times of the Rāmāyaṇa.<sup>3</sup> The Sanskrit epic tells us that the city of Vaiśālī was founded by Viśāla, a son of Ikshvāku and the heavenly nymph,

1. *Aitareya Brāhmaṇa*, Ch. 34, Kāṇḍa 7 verse 25.

2. Sir R. G. Bhāndārkar, *Vaiṣṇavism, Śaivism, and minor Religious Systems*. P. 12.

3. Jacobi, *Jaina Sūtras*, Part II, p. 321, note 3.

Alamvuṣā,<sup>1</sup> while the Viṣṇu Purāṇa substitutes Trnaviṇḍu, a later scion of the Ikṣvāku family as the father of the eponymous hero, who founded the city. This shows at least that at the time when these Brāhmaṇical Sanskrit books were composed, the ruling family of Vaiśālī was believed to have descended from the Ikṣvākus.

We may point out here that in the Mahāparinibbāṇa Suttanta, the Mallas of Kuśinārā are addressed by the venerable Anuruddha and the venerable Ānanda as Vāsetṭhas,<sup>2</sup> that is, Vāsiṣṭhas; thus corroborating the Jaina account of the close connection of these two Kṣatriya tribes, both having the same gotra. In the Sangīti Sutta of the Digha-Nikāya, we find the Mallas of Pāvā also addressed as Vāsetṭhas by the Buddha.<sup>3</sup> Their association with the Śākyas is also well-known. We read in the Karma-Śataka (a French translation of the Tibetan version of it, has been given by M. L. Feer) that Prabodha (Rab-sad), king of the Vṛjis, gave away his two daughters Māyā and Mahāmāyā, as brides to Śuddhodana, son of Simhahanu.<sup>4</sup> Besides, the Mahāvastu tells us of a contest at archery in which the Licchavi princes took part

1. Rāmāyaṇa, Bombay edition. Bṛhakāṇḍa, Ch. 47.

2. Buddhist Suttas, S. B. E. Vol. XI, pp. 121-122.

3. Dialogues of the Buddha, Part III, p. 202.

4. Karma-Śataka, 20. II. 7, Translated from Tibetan by M. L. Feer. Reprint. p. 40.

along with prince Siddhārtha.<sup>1</sup> Rockhill in his *Life of the Buddha* derived from Tibetan works, speaks of a tradition, according to which, the Śākyas and the Licchavis are branches of the same people. He refers to Sanang Setsen, who "in his History of the Eastern Mongols, p. 21, says that the Śākya race (to which the Buddha belonged) was divided into three parts, whose most celebrated representatives were Śākya the Great (the Buddha), Śākya the Licchavi, and Śākya the Mountaineer. Gnya Khri bstan po, the first Tibetan king, belonged to the family of Śākya the Licchavi".<sup>2</sup> The above legend is of very little historical value but it shows at least that the Śākyas and the Licchavis were considered to be allied races.

We have seen above the affinity of the Licchavis with the Mallas and the Śākyas.

**Mythical accounts—Paramattha-jotika on the Khuddakapātha and the Pujavaliya.**

Now we come to the account of the mythical origin of the Licchavis, which can be gathered from Buddha-ghosa's Paramatthajotikā on the Khuddakapātha.

There was an embryo in the womb of the chief queen of Benares. Being aware of it, she informed the king who performed the rites and ceremonies for the protection of it. With the embryo thus perfectly protected,

1. Senart, *Mahāvastu Avadāna*, Vol. II, p. 76.

2. Rockhill, *The Life of the Buddha* (popular edition) p. 203, note.

the queen entered the delivery chamber when it was fully mature. With ladies of great religious merit, the delivery took place at the dawn of day. A lump of flesh of the colour of lac and of bandhu and jīvaka flowers came out of her womb. Then the other queens thought that to tell the king that the chief queen was delivered of a mere lump of flesh while a son, resplendent like gold, was expected, would bring the displeasure of the king upon them all; therefore, they, out of fear of exciting displeasure of the king, put that lump of flesh into a casket, and after shutting it up, put the royal seal upon it, and placed it on the flowing water of the Ganges. As soon as it was abandoned, a god wishing to provide for its safety, wrote with a piece of good cinnabar on a slip of gold the words, "The child of the chief queen of the King of Benares" and tied it to the casket. Then he placed it on the flowing current of the Ganges at a place where there was no danger from aquatic monsters. At that time an ascetic was travelling along the shore of the Ganges close by a settlement of cowherds. When he came down to the Ganges in the morning, and saw a vessel coming on, he caught hold of it thinking that it contained rags (*pamsukula*), but seeing the tablet with the words written thereon and also the seal and mark of the King of Benares, he

opened it and saw that piece of flesh. Seeing it, he thus thought within himself :—“It may be an embryo, and there is nothing stinking or putrid in it,” and taking it to his hermitage, he placed it in a pure place. Then after half a month had passed, the lump broke up into two pieces of flesh ; the ascetic nursed them with still greater care. After the lapse of another half a month, each of the pieces of flesh developed fine pimples for the head and the two arms and legs. After half a month from that time, one of the pieces of flesh became a son resplendent like gold, and the other became a girl. The ascetic was filled with paternal affection for the babies and milk came out of his thumb. From that time forward, he obtained milk with rice ; the rice he ate himself and gave the babies the milk to drink. Whatever got into the stomach of these two infants looked as if put into a vessel of precious transparent stone (*mani*), so that they seemed to have no skin (*nicchavi*) ; others said : “The two (the skin and the thing in the stomach) are attached to each other (*linā-chavi*) as if they were sewn up together” ; so that these infants owing to their being *nicchavi* i. e. having no skin, or on account of their being *Lināchavi* i. e. attached skin or same skin, came to be designated as *Licchavis*. The ascetic having to nurse these two children had to enter the village in the

early morning for alms and to return when the day was far advanced. The cowherds coming to know this conduct of his, told him, "Revered sir, it is a great trouble for an ascetic to nurse and bring up children; kindly make over the children to us, we shall nurse them, do you please attend to your own business".... The ascetic assented gladly to their proposal. On the next day, the cowherds levelled the road, scattered flowers, unfurled banners and came to the hermitage with music. The ascetic handed over the two children with these words : "The children are possessed of great virtue and goodness, bring them up with great care and when they are grown up, marry them to each other; please the king and getting a piece of land, measure out a city, and instal the prince there." "All right, sir," promised they, and taking away the children, they brought them up. The children, when grown up, used to beat with fists and kicks, the children of the cowherds whenever there was a quarrel in their sports. They cried and when asked by their parents, "Why do you cry?" They said, "These nurseries of the hermit, without father and mother, beat us very hard". Then the parents of these other children would say, "These children harass the others and trouble them, they are not to be kept, they must be abandoned. (*Kājjitabba*)". Thenceforward that country

measuring three hundred yojanas is called *Vajji*. Then the cowherds securing the goodwill and permission of the king, obtained that country, and measuring out a town there, they anointed the boy, king. After giving marriage of the boy, who was then sixteen years of age, with the girl, the king made it a rule : "No bride is to be brought in from the outside, nor is any girl from here to be given away to any one." The first time they had two children—a boy and a girl, and thus a couple of children was born to them for sixteen times. Then as these children were growing up, one couple after another, and there was no room in the city for their gardens, pleasure groves, residential houses and attendants, three walls were thrown up round the city at a distance of a quarter of a yojana from each other ; as the city was thus again and again made larger and still larger (*Viśālikatā*), it came to be called *Vesāli*.<sup>1</sup> This is the history of *Vesāli*.<sup>2</sup>

The *Pujāvaliya*<sup>2</sup>, a Ceylonese Buddhist work, also gives the same account though with some slight variations. These stories, of course, are entirely mythical and must have grown up in very recent times, there being no evidence in the sacred canon itself to corroborate any part of the

<sup>1</sup> Another mythical account—*Pujāvaliya*.

<sup>2</sup> *Paramatthajotikā* on the *Khuddakapāṭha* edited by H. Smith, P. T. S., pp. 158-160.  
2. Spence Hardy, *Manual of Buddhism*, 2nd edition, 1880, pp. 242-243.

narrative. It shows at least that the Licchavis were regarded as Kṣatriyas. The two derivations of the name, Licchavi, offered by Buddhaghosa in the above story, are no doubt

**Derivations of the term 'Licchavi'** entirely fanciful. Licchavi is the name of a race or tribe. The people must have acquired that name ages before they come to our notice in the pages of the Buddhist or Jaina literature, or in Kautilya's *Arthashastra*. Attempts at finding a derivation for the word are at best only ingenuous and are very likely to be fanciful. Buddhaghosa's derivations must have been invented in a late age when the Licchavis had acquired great renown and power, and it was found necessary to find out some meaning for the word which is rather peculiar and defies easy analysis by the ordinary rules of grammar. Hence they were associated with some myths, and we have the fanciful explanation given above. But it must be observed that the two derivations suggested by the great commentator are almost exactly the same as those given in Chinese Buddhist works. According to the *Shan-lisien-lü* (Chapter 8) the word "Licchavi" (or Lecchavi) is said to mean 'skin thin' or 'same skin,' the name being treated as a derivative of 'chavi (chchavi) which means 'skin'.<sup>1</sup> These are the same as

... J. T. Watters, *On Yuan Chwang*, Vol. II, p. 77.

Buddhaghosa's *Nicchavi* or 'no skin', that is, 'thin skin' and 'lina chavi' or 'joined skin,' that is, 'same skin'. This close agreement between the two sets of analysis and interpretation shows that both of them most probably drew materials from a common source.

The story recounted by Buddhaghosa on the authority of some Purāṇas, of which at present we know nothing, has no historical value, yet it is significant that even according to this account, the Licchavis were of Kṣatriya origin. There can be no doubt of this fact, and it is clear that at the time that the great Buddha and Mahāvīra lived and preached, the Licchavis were recognised as Kṣatriyas, who held their heads very high on account of their high birth and with whom the highest born princes of eastern India considered it an honour to enter into matrimonial alliance. We have seen how the great and powerful king Ajātaśatru was always designated by the family name of his mother in the Pāli Buddhist Tripitaka. Even two centuries later than the above two great preachers, at the time of Candragupta, the Licchavis were of equal rank and position with the great Kṣatriya peoples of Northern India, viz.: the *Madras* in the west, the *Kuru-Pañcālas* in the central region, and the Mallas and others in the east—the tribes who were organised in corporations of warriors and lived upon their position as *rājās*, that is, as

owners of land deriving an income from their tenants.

Coming down to the time when the present code of Manu was composed, we find that the Licchavis were still looked upon as Kṣatriyas but as Vrātya Kṣatriyas. Manu says that

*Licchavis in Manu's code.* "from a Vrātya of the Kṣatriya caste sprang the Jhalla, the Malla, the

Licchavi, the Naṭa, the Karāṇa, the Khasa, and the Drāvida."<sup>1</sup> (Manu S. x. 22.) and immediately before this, Manu takes care to tell us what he exactly means by the term Vrātya ; he says, "Those (sons) whom the twice-born beget on wives of equal caste, but who, not fulfilling their sacred duties, are excluded from the Sāvitri, one must designate by the appellation Vrātyas."<sup>2</sup> (Manu S.x. 20.) The expression avratāḥ (not fulfilling their sacred duties) in the above verse, means, as Dr. Bühler points out<sup>3</sup>, 'not being initiated at the proper time', on the authority of what Manu himself states in an earlier chapter, where he fixes the upper limits in the ages before which the initiation of the twice-born castes must take place. We read, "The (time for the) Sāvitri (initiation) of a Brāhmaṇa does not pass until the completion of the sixteenth year (after conception), of a Kṣatriya until the

1. Bühler, *Manu*, p. 406.

2. Ibid, op. cit. pp. 405-406.

3. Ibid, op. cit. pp. 405-406, note 20.

completion of the twenty-second and of a Vaisya until the completion of the twenty-fourth. After those periods, men of these three castes who have not received the sacrament at the proper time, become Vrātyas (outcastes) excluded from the Sāvitri (initiation) and despised by the Āryans.”<sup>1</sup> Here, in the definition of the term Vrātya as well as the upper limit of the initiation, Manu is in agreement with the earlier lawgivers, Gautama, Āpastamba, Vasistha and Baudhāyana.<sup>2</sup> Now from the passages of Manu quoted above, it will be seen that Manu states explicitly that the Vrātya is a person whom a twice-born begets on a wife of equal caste and not on a wife of an inferior or of a superior caste, as is the case with the *Anulomas* and the *Pratilomas*, but the Vrātya is looked upon with disfavour by the orthodox people on account of his failure to get himself initiated at the appointed time. In the case of the Licchavis, therefore, there is no question that they were pure Kṣatriyas by origin, but what is averred about them is that they were not very careful in obeying the regulations about initiation and perhaps similar other matters, like the people in the Madhyadeśa,<sup>3</sup> the central region, where the Brahmanic form of faith prospered

1. Bühler, op. cit. pp. 36-37

2. Gautama, XXI, 11, Apa. 1. 1 22 Vas XI 74-79 Baudh.

I. 16, 16

3. See Manu, II, 21

and continued in its pristine vigour. From what we know of the religious history of the Licchavis as a people, it is but natural to expect that they would fall off from the strict observance of the Brahmanic regulations. We have seen that Mahāvīra, the founder of Jainism, was of their very kin and most probably a fellow townsman and we also know that his followers were many among the residents of Vaiśālī, even among the highest officers as we see in the case of Siha. Then again, the fact that the Licchavis as a people had won, as we shall see in the chapters that follow, the good graces of the great Buddha as well as of the followers of the religion preached by the Enlightened One, appears to have been predominant in the Licchavi country during the centuries that intervened between the origin of Buddhism and the advent of Manu whom Prof. Bühler would place in about 200 B.C.—200 A. D.<sup>1</sup>. During this long interval when the two great heretic faiths flourished in their country, it is but natural to expect that the Licchavis were not very particular about initiation and similar other ceremonies and practices that were required to be performed by the regulations of the orthodox Brāhmins. Hence, we can very well understand how Manu, the great Brahmanical law-giver, came to dub the Licchavis as *Vrātyas* and we have seen how

---

1. Bühler, *Manu*, Introduction, p. CXVII

the author of this code has taken care to avoid any chance of misunderstanding the exact connotation of the term *Vrātya*. He had already defined it in the second chapter of his book, yet he explains it again and says specifically that the term does not imply any of the castes,—that a *Vrātya* is begot by a twice-born person on a wife of the same caste and hence the Licchavis were of pure Kṣatriya parentage on both sides. To claim the authority of this passage of Manu in support of a theory of non-Aryan origin of the Licchavis is quite unwarranted.

The above discussion, we hope, will also explain what the lexicographers and the author of the *Vaijayanṭī*<sup>1</sup> declare about the origin of the Licchavis, viz., that they were sons of a Kṣatriya *Vrātya* and a Kṣatriyā. They have, all of them, followed Manu and a separate discussion of their statements is unnecessary.

At the same time, however, it must be admitted that the Licchavis had not entirely fallen off from the Brahmanic society : in the fourth century A.D., just as Ajātaśatru had gloried in the title of *Vedehiputto*, the son of a daughter of Videha people, that is, of the Licchavis who occupied the Videha country, so also it was considered a glory to an orthodox Gupta Emperor to have been a

---

1. *The Vaijayanṭī*, edited by Gustav Oppert, p. 76.

*Licchavi-dauhitra* or the son of a daughter of the Licchavis.

Dr. Fleet who has edited the inscriptions in which the Gupta-Licchavi connection is mentioned, observes, "Proof of friendly relations between the early Guptas and the Licchavis, at an early time, is given by the marriage of Candra Gupta I with Kumāra Devī, the daughter of a Licchavi or of a Licchavi king. And that the Licchavis were then at least of equal rank and power with the early Guptas, is shewn by the pride manifested by the latter in this alliance as exhibited in the record of names of Kumāra Devī, and of her father or of her family on some of the gold coins of Candra Gupta I, and by the uniform application of the epithet, 'daughter's son of a Licchavi' to Samudra Gupta in the geneological inscriptions.<sup>1</sup> Fleet even goes so far as to declare that in all probability the so-called Gupta era is a Licchavi era, dating either from a time when the republican or tribal constitution of the Licchavis was abolished in favour of a monarchy or from the commencement of the reign of Jayadeva I as the founder of a royal house in a branch of the tribe that had settled in Nepāl.<sup>2</sup> The fact that this royal house that was planted by the Licchavis in Nepāl about the period 330 to 355 A. D. by Jayadeva I<sup>3</sup> was all along Brahmanical,

1. J. Fleet, *Gupta Inscriptions—Corpus Ins. Ind. Vol. III.* Introduction, p. 155. 2. Ibid, p. 133 3. Ibid. p. 136.

proves that the Licchavis had not entirely dissociated themselves from the Brahmanic faith. We thus observe that the power and glory of the Licchavis during the period of Brahmanic revival under the Guptas were as great as under the Śīsunākas and the Mauryas and that their position as one of the leading and most honoured Kṣatriya families in Eastern India was fully recognised. Before leaving this question of origin, it remains for us to refer to the two theories about the Tibetan and Persian affinities of the Licchavis started by the late Drs. V. A. Smith and Satis ch. Vidyābhūṣan respectively. Dr. Smith's conclusion

**The late Dr. V. A. Smith's theory—the Tibetan origin.** about the Tibetan affinity rests on the agreement that is observed between the Tibetans and the Licchavis in the custom of exposure of the dead and in judicial procedure. We shall discuss these two points one by one. The prevalence among the Licchavis of the practice of exposing the dead to be devoured by wild animals is vouched for by a passage in *Beal's Romantic Legend of Śākyā Buddha*<sup>1</sup> derived from Chinese sources. There we have the description of a visit paid by Bodhisatta (*Gautama*) to a cemetery at Vaisālī where the R̄sis are stated to have answered his question thereanent. "In that place the corpses of men are exposed to be devoured by the

birds; and there also they collect and pile up the white bones of dead persons, as you perceive; they burn corpses there also, and preserve the bones in heaps. They hang dead bodies also from the trees ; there are others buried there, such as have been slain or put to death by their relatives, dreading lest they should come to life again ; whilst others are left there upon the ground that they may return, if possible, to their former homes.” From this statement Dr. Smith argues, “whatever obscurity may exist in this passage, it certainly proves a belief that the ancient inhabitants of Vaisālī disposed of their dead sometimes by exposure, sometimes by cremation, and sometimes by burial. The tradition is supported by discoveries made at prehistoric cemeteries in other parts of India, which disclose very various methods of disposing of the dead.”<sup>1</sup> He then concludes from the similarity which these customs of the disposal of the dead bear with those of Tibet that the Licchavis had Tibetan affinities. But it may be observed that we need not go to Tibet for these customs, in as much as they were prevalent among the Vedic Aryans from whom the Licchavis descended. We read in the well-known funeral hymn of the Atharva Veda (XVIII, 2, 34.),<sup>2</sup>

1. *Indian Antiquary*, 1903. p. 234.

2. “Ye nikhālā ye paroptā ye dagdhaḥ ye coddhitāḥ sarvāmaśānguḥ  
tha pitrin haviṣe atiave.”

*Athareaveda Samhitā* edited by R. Roth and W. D. Whitney,  
p. 389.

"They that are buried, and they that are scattered (*reap*) away, they that are burned and they that are set up (*uddhita*)—all those Fathers, Oh Agni, bring thou to eat the oblation."<sup>1</sup> Prof. Whitney whose translation of the verse we have quoted here, observes on the expression *Uddhitās*, "It evidently refers to exposure on something elevated, such as is practised by many peoples."<sup>2</sup> Prof. Whitney also refers to an analogous passage in Āpastamba (I. 87.) where the divisions are (*Ye garbhe mamrus*), *parāstās*, *uddhitās* and *nikhātās*, so that there also we find a reference to the custom of burial and exposure on a raised platform (*Uddhitās*). Zimmer in his Altindisches Leben<sup>3</sup> thinks that in this passage there is "a parallel to the Iranian practice of casting out the dead to be devoured by beasts" though he takes the word *paroptās* in this sense, and explains *uddhitās* otherwise.<sup>4</sup> The Vedic literature shows that cremation was one of the methods of the disposal of the dead. The methods other than that of cremation were in vogue, it seems, in particular localities and among particular classes or peoples. It is evident, therefore, that the custom of exposure of the dead was not a practice unknown to the

1. *Atharva Samhita* translated by W. D. Whitney and revised and edited by C. R. Lanman, Harvard. Or. Series, Vol. VIII; p. 840,

2. Ibid, p. 841.

3. p. 402

4. Macdonell and Keith, *Vedic Index*. Vol. I. p. 8.

Vedic Aryans but was apparently brought by them from their cradle into India in as much as we find the same to be the most approved method among the most closely allied branch of their family, viz, the Iranians. To seek for the origin of this ancient Aryan custom in Tibet is absolutely unwarranted. The other argument of Dr. Smith that the ancient judicial procedure at Vaisālī as given in the *Attakathā*, is substantially identical with the modern procedure at Lhāsā as observed by the Bengali traveller in Tibet, the late Rai Bahadur Sarat Chunder Das C. I. E., need not detain us very long. This procedure the Tibetans must have imbibed along with Buddhism from the province of Behār, which was nearest to their frontiers and which was inhabited by the descendants of the Licchavis of old.

Dr. Satis Chandra Vidyābhūṣan holds that they were of Persian origin. His strongest

The Late Dr. Vidyābhūṣan's theory-Persian Origin. argument is the verbal coincidence between *Nisibis* in the Persian Empire and the fancied occurrence of the word *Nicchivi* in Manu. We have already demonstrated that it was a misreading for which Kulluka was responsible, and as such it offers no basis for building up a theory of Persian affinity for the Licchavis. Dr. Vidyābhūṣan avers, "It appears to me very probable that while about 515 B. C. Darius,

king of Persia, sent an expedition to India, or rather caused the Indus to be explored from the land of Pakhtu (Afghans) to its mouth; some of his Persian subjects in Nisibis (off Herat) immigrated to India, and having found the Punjab overpeopled with the orthodox Brāhmaṇas, came down as far as Magadha (Behar) which was at that time largely inhabited by Vrātyas or outcaste people."<sup>1</sup> This is absurd on the face of it. The Licchavis were already a flourishing people, long established in the Videha country and had built up a splendid capital at Vaisālī at the time of Buddha's death ; and whether we take the date of this event to be 480. B. C. as the late Dr. V. A. Smith thinks, or what is more probable, to be 545. B. C., the traditional date maintained by the Ceylonese Buddhist monks, it is simply absurd to identify the Licchavis with the followers or subjects of Darius who were exploring the Indus about 515 B. C.

It remains for us to refer to another theory about the foreign origin of the Licchavis, started

**Beal's theory—  
yue-chi.** by Beal, viz., that they were 'yue-chi.'<sup>2</sup> It hardly requires to be

refuted as the yue-chi came to India about the beginning of the christian era and

1. *Indian Antiquary*, 1908. p. 70.

2. *The Life of Huien Tsiang* by Beal, Intro. p. xxii.

the Licchavis were a highly civilised and prosperous people in the fifth and sixth centuries before Christ, when the Ephthalites or white Huns had not started from their original home in the east.

## CHAPTER II.

### Vaisali, the Capital of the Licchavis.

Vaisāli, 'the large city' par excellence is renowned in Indian History as the capital of the Licchavi Rājās and the head quarters of the great and powerful Vajjian

<sup>Its importance.</sup> Confederacy.<sup>1</sup> This great city is intimately associated with the early history of both Jainism and Buddhism; it carries with itself the sacred memories of the founders of these two great faiths that evolved in north-eastern India, five hundred years before the

<sup>Vaisali and Mahavira.</sup> birth of Christ. Vaisāli claims the founder of Jainism as its own citizen.

The Sūtrakritāṅga,<sup>2</sup> one of the Jaina canonical works, says about Mahāvīra, the last Tirthankara of the Jainas as follows : "Evam se udāhu anuttaramanī anuttaradamsī anuttaranānadamśāṇadhare arahā Nāyaputte bhagavam Vesālie Viyāhie ( Vyākhyātavān ) iti bemi." "Thus spoke the Arhat Jñātriputra, the reverend, famous native of Vaisāli, who possessed

1. Rhys Davids, Buddhist India, p. 40.

2. L 2, 3, 22.

the highest knowledge and the highest faith, who possessed (simultaneously) the highest knowledge and faith."<sup>1</sup> This passage is also repeated in another Jaina work, the *Uttarādhyanayanasūtra* with a slight variation.<sup>2</sup> Mahāvīra is spoken of as Vesiṭhe or Vaiśālika i. e. a native of Vaiśāli.<sup>3</sup> Moreover Abhayadeva in his commentary on *Bhāgavatī* 2, 1. 12, 2. explains Vaiśālika by Mahāvīra and speaks of Viśalā as Mahāvīrajananī or 'the mother of Mahāvīra.'<sup>4</sup> Besides, from a comparison of the Buddhist and Jaina Scriptures, it appears that Kundagrāma, the birthplace of Mahāvīra, was a suburb of Vaiśāli.<sup>5</sup> Mahāvīra's mother Trīśalā was a sister to Cetaka, one of the so-called Rājās of that Licchavi city.<sup>6</sup> The Jaina *Kalpasūtra* speaks of the connection of Mahāvīra with the Videha country and its capital, Vaiśāli in these words : "The venerable ascetic Mahāvīra—a Videha, the son of Videhadattā, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i. e. died) and he with the permission of his elder brother and the authorities of the kingdom fulfilled his promise"<sup>7</sup> of

1. Jacobi, *Jaina Sūtras*, S. B. E. pt II. p. 261.

2. Ibid., pt II, Lecture VI. 17. p. 27.

3. Ibid., pt I. Introduction. XL.

4. Weber, *Indische Studien*, Band XVI, pp. 262-263.

5. Jacobi, *Jaina Sūtras* S. B. E. Vol. XXII, pp. X-XI.

6. Ibid. p. XII.

7. Jacobi, *Jaina Sūtras*, p. 256, *Kalpa Sūtra*, §10.

going out to "establish the religion of the law which benefits all living beings in the whole universe."<sup>1</sup> During his later ascetic life also Mahāvīra did not neglect the city of his birth and we are told by the Kalpa Sūtra, that out of the forty two rainy seasons of this period of his life, he passed no less than twelve at Vaisālī.<sup>2</sup>

The connection of the Buddha with Vaisālī is no less close and intimate. This city was hallowed by the dust of his feet early in his career and many of his immortal discourses were delivered here either at the mango-grove of Ambapālī, in the outskirts of the city or at Kūtagārasāla in Mahāvana, the great forest stretching out up to the Himalayas. The Exalted One was charmed with the conduct of the Vajjis or Licchavis residing within the town and looked upon them with kindness and approbation. The seven points of excellence with which he characterised the Licchavis in answer to the queries put to him by the ministers sent by the King Ajātaśatru of Magadha are very well known ; we see there, how he spoke of the unimpeachable character of the people of Vaisālī and tried to dissuade the Magadhan King from making fruitless attempts at robbing the people of that noble city of their independence. It is evident that the Enlightened One had a soft place in his heart for this mighty

Vaisālī  
and the  
Buddha.

and noble people and their splendid and extensive capital. And when at last the days of his earthly existence were drawing to a close, he paid a last visit to the city that had received his blessing and affection, the city that was always ready to honour and worship him, and as the Enlightened One felt within himself that the end was drawing nigh, that this was the very last view that he would ever have of this beautiful town, he cast a 'longing, lingering look behind'. In the words of the *Mahāparinibbāna Suttanta*, the Book of the Great Decease, "when the Exalted One had passed through Vessali, and had eaten his meal and was returning from his alms-seeking, he gazed at Vesāli, with an elephant look,"<sup>1</sup> (that is, turning the whole body round as an elephant does, as Buddhaghosa explains), and then addressed the Venerable Ānanda, and said :—'This will be the last time, Ānanda, that the Tathāgata will behold Vesāli.'<sup>2</sup>

Even after the Enlightened One had entered into Nirvāna, Vaisali again drew to itself the care and attention of the whole Buddhist Church, but this time it was not on account of the many good qualities of character and powers of

Vaisali and  
the Buddhist  
church

1. Nāgāpālokitam Vesālyāni apaloketvā. (*The Dialogues of the Buddha*, pt. II, p. 131, f.).

2. English translation by T. W. and C. A. F. Rhys Davids, *The Dialogues of the Buddha*, pt. II, p. 131.

organisations of its citizens, but of the objectionable tenets held by the Vaisāli monks who twisted and turned the noble precepts of the Great Preacher to suit their own convenience and to lead a life of less austerity and greater enjoyment of the good things of the earth than the Master permitted ; for example, they would have fresh meals even after the midday dinner and would accept gold and silver. The representatives of the entire congregation met at Vaisāli itself and condemned in no equivocal terms the conduct of its pleasure-seeking Bhiksus. This was the second general Council of the Buddhist Church.<sup>1</sup>

We have referred to a few only of the incidents connecting the great city of the Licchavis with the history of the growth and development of the Jain and Buddhist Churches ; there are innumerable references to the city and its people in both the literatures especially in the Buddhist Canon.

To the fanciful stories told by Buddhaghosa of the origin of the town, we have already referred in the previous chapter. We may, however, glean from them two outstanding facts that do not seem to admit of any doubt, viz., that the city was founded by the Liechavis and that the area covered by the town was very extensive ; in

Foundation  
of Vaisali.

1. Kern, *Manual of Buddhism*, pp. 103-109.

fact, it owes its name Vaisālī to its being Visāla or very large and wide in area. The great Kālidāsa has a pun on this name of the town when he speaks of "Śri-Viśālām Viśālām," or Viśālā, the immense town with immense prosperity. Vālmīki in the Bālakāṇḍa<sup>1</sup> of his Rāmāyaṇa tells us a story (to which we have already referred) of the foundation of the city different from that of Buddhaghosa. He says that it was founded by a son of Ikṣvāku and the heavenly nymph (Apsarā), Alambusā; after his name Viśāla, the city itself came to

**The Visnu-purana Account.** be called Viśāla. The Viśṇupurāṇa says that it was Trnavindu, who according to the geneological tree preserved in the Purāṇas, descended from Ikṣvāku and had by Alambusā a son named Viśāla.

The Rāmāyaṇa further tells us that when Rāma and his brother Lakṣmaṇa, guided by the sage Viśwāmitra, crossed the sacred river Ganges and reached its northern shore, on their way to Mithilā, the capital of the royal sage, Janaka, they had **The Ramayana Account.** a view of the city of Vaisālī.

It does not tell us that it was exactly on the bank of the river, but it says that "while seated on the northern shore they saw the town."<sup>2</sup> It might be that the distant

1. Chap. 47.

2. Rāmāyaṇa (Bombay Edition) chap. 45. Verse. 9.

towers or the pinnacles of the temples met their gaze as they cast their glance northwards. Then the Rāmāyaṇa story continues, the eminent travellers went to the city of Viśāla which was an excellent town (Uttamā Puri), "charming and heavenly, in fact a veritable svarga."<sup>1</sup> Viśwāmitra, the guide, narrates here a fairly long mythological account to show the importance of the locality where Indra himself had sojourned for about a thousand years. Then the Ṛṣi goes on to say that the Ikṣvāku prince ruling over the country at the time was Sumati by name, and adds that by favour of Ikṣvāku, the father of the eponymous founder of the city and the ruling dynasty, all the kings of Vaisāli (sarve vaisālikā nrpāḥ) were long lived, great souled, possessed of strength and power and highly virtuous.<sup>2</sup> One may very well question whether the author of the Rāmāyaṇa has here an overt allusion to the Rājās of Vaisāli in the phrase 'vaisālikā nrpāḥ'. From all the mythical stories above referred to, it is apparent that the name of the city had something to do with viśāla or extensive in area and from what we read of the description of the ruins that Yuan Chwang saw in the seventh century after Christ, there can hardly be any doubt of its wide extent. The Chinese traveller relates,

1. *Rāmāyaṇa* (Bombay Ed.) chap. 45 v. 11 & 12.

2. *Rāmāyaṇa* (Bombay Ed.) Ch. 47.

"The foundations of the old city Vaisālī were sixty or seventy li in circuit and the "palace-city" (i. e., the walled part of the city) was four or five li in circuit."<sup>1</sup> This would mean an area of about twenty miles in circumference for the outer town and the "Palace-city" of Yuan Chwang perhaps represents the earliest of the three cities which according to Buddhaghosa, was built to accommodate the Licchavis as they were growing rather fast; but its area would not in that case agree with the statement that each of the three walls was at a distance of a gāvuta (gavyūti) or a quarter yojana, that is roughly a league from the other. The description of Buddhaghosa is also supported by *Jātakāṭṭhakathā* to

*The Jataka Account.*

Ekapanna Jātaka where we are told : "At the time of the Buddha, the city of Vesālī was encompassed by three walls at a distance of a gāvuta from one another and that at three places there were gates with watch-towers and buildings (gopura-ṭā-lokayutam)."<sup>2</sup> The three walls are adverted to in the *Dulva Account* Atthakathā to Lomahamsa Jātaka also.<sup>3</sup> The Tibetan Dulva iii f. 80, gives the following description. "There were three

1. Watters, on Yuan Chwang, vol. II, p. 63.

2. Jātaka (Fausboll), Vol. I, p. 504.

3. Ibid., Vol. I, p. 389.

districts in Vaisālī. In the first district were 7,000 houses with golden towers, in the middle district were 14,000 houses with silver towers, and in the last district were 21,000 houses with copper towers; in these lived the upper, the middle and the lower classes according to their positions.”<sup>1</sup>

Dr. Hoernle's theory—  
Vaisali and Suburbs

Dr. Hoernle in his English translation of the Jaina work, *Uvāsagadasāo*, advances the suggestion that the three districts here

referred to in the Dulva and in the *Atthakathā* “may very well have been Vesālī proper, Kuṇḍapura and Vāniyagāma, occupying respectively the south-eastern, north-eastern and western portions of the area of the total city. Beyond Kuṇḍapura, in a further north-easterly direction lay the suburb (or ‘station,’ *sannivesa*) of Kollāga (see § 7) which appears to have been principally inhabited by the Kṣatriyas of the Nāya (or Jñātri) clan, to which Mahāvīra himself belonged; for in § 66 it is described as the Nāya-kula.”<sup>2</sup> Dr. Hoernle further observes that the phrases used in the *Āyāraṅga* Sutta like “Uttara-Khattiya-Kuṇḍapura-sannivesa or dahiṇa-māhanā-kuṇḍapura-sannivesa,” “do not mean the northern Kṣatriya (resp. Southern Brahmanical) part of the place Kuṇḍapura, but the northern Kṣatriya etc., suburb of Kuṇḍapura

1. Rockhill, *Life of the Buddha*, p. 62.

2. Hoernle, *Uvāsagadasāo*, Vol. II, Translation, Note 8, p. 4.

i, e, that suburb (Sannivesa) of the city of Kundapura, which lay towards the north and was inhabited by the (Nāya clan of) Kṣatriyas; it was distinguished from the southern suburb of the same city (Kundapura or Vesālī) which was inhabited by the Brāhmins. This interpretation is confirmed by the parallel phrases in Kap. § 22. (*et passim*), Khattiya-Kundagāme Nayare and Māhanā-Kundagāme Nayare, which are rightly translated by the Kṣatriya (resp. the Brahmanical) part of the town Kundagāma.”<sup>1</sup> He also points out that “the phrase ucca-nīya majjhimāīm-kulāīm, ‘upper, lower and middle classes’ applied to the town of Vāniyagāma in sections 77, 78 (of the *Uvāsagadasāo*) curiously agrees with the description of Vesālī given in the Dulva.”<sup>2</sup> The passage in the *Uvāsagadasāo* above referred to is the one in which Goyama, the senior disciple of Mahāvira, addressed him thus: “I desire, Reverend Sir, with your permission, as the turn for the indulgence of my sixth meal has arrived, to go round the city of Vāniyagāma, to the upper, lower and middle classes, on a begging tour of house to house collection.”<sup>3</sup>

The great founder of the rival faith of Buddhism must have paid many visits to the Licchavi capital and the reports of at least two

1. Hoernle, *Uvāsagadasāo*, p. 5.

2. Hoernle, *Uvāsagadasāo*, Vol. II. Translation, p. 6.

3. Ibid, p. 52.

besides that already referred to, are preserved in the Buddhist books. The earliest of his visits has been described at length in the *Mahāvastu*.<sup>1</sup> We are told there, how the people of Vaisālī were troubled by a frightful pestilence which was laying their country waste and how they found all their efforts to stay the desolating plague entirely fruitless and in their dire distress sent to various holymen of great renown who failed to afford them any relief and as a last resort they sought the help of the Enlightened One who resided at the time at Rājagrha, the Magadhan capital. The people of Vaisālī sent a deputation headed by Tomara, a Licchavi chief of power and position, and at the same time of great learning, to Rājagrha to bring the Exalted One to their city. Tomara went to Rājagrha, fell down at his feet and sought his help with supplications, but was asked to apply to the King Śrenika Bimbisāra who insisted on the condition that the Licchavis must welcome the Buddha at the border of their own dominions and that he himself would follow the great teacher to the boundaries of his own territory. To this the Licchavis readily assented and Bimbisāra secured the consent of the Buddha to save the Licchavis from the decimating disease.

The Magadhan king to impress the Licchavis

---

1. *Lo Mahāvastu*, Ed. by E. Senart, Vol. I. p. 253. ff.

with an idea of his power and opulence, had the road all the way from Rājagrīha to the Ganges, which formed the boundary between the two dominions, levelled, rendered clean like the palm of the hand, decorated with flags, garlands and richly embroidered cloth ; besides, the whole road was watered, flowers were freely scattered upon it and the smoke of rich incense perfumed its whole length. He himself followed the Enlightened One with his whole court and numerous retinue. The Licchavis both the *Abhyantara-Vaiśālakas*, the Vaiśālī-cockneys proper, living within the walls of the city and the *Bāhira-Vaiśālakas*, the people living in the outer town—the suburbs and surroundings—came in all their splendour and magnificence in all the glory of their dazzling garments, blue, purple, green, yellow, brown and crimson ; their appearance as they approached was so splendid and ravishing that even the Great Buddha was impressed with the sight and said addressing the monks, "Bhikshus, you have never before beheld the Trayastriṃsa gods as they go out of their city Sudarśana to the garden. Behold now the Licchavis of Vaiśālī who equal those gods in their prosperity and splendour. Look at the Licchavis with their elephants, with umbrellas of gold, their gold-covered litters, their chariots decorated with gold. See how

they all come, both the young and the aged, as also those of middle age—all with ornaments on, with garments dyed crimson with lac and advancing with various beautiful movements." The Licchavis of Vaisālī decorated the road from the Ganges to Vaisālī with a magnificence that left the preparations made by the Magadhan king far behind, they provided for the comfort of the Exalted One and the congregation of monks on a still more lavish scale. As soon as the Enlightened One crossed over to the northern side of the river and stepped on the Licchavi soil, all malign influences that had hung over the country and were making a havoc among the people, vanished, and the sick and the suffering were restored to health. The Licchavis received him with all honour and reverence and guided him to their city, by easy stages with all the comfort and convenience that they were able to provide for him. Entering the city, the Enlightened One uttered the Svastyana-gāthā, the song of welfare, or according to the Pāli scriptures, the Rataṇa Sutta; they asked him whether he would live among the people of inner Vaisālī or of outer Vaisālī. The Exalted One would not live among either of them, but he accepted the invitation<sup>1</sup> of Bhagavati Gośrṅgi in the Mahāvana, the great forest extending from

---

1. Le Mahāvastu, Ed. by Senart, vol. I., pp 295—299.

their city far away to the north. The Licchavis who wished that the Exalted One might be induced to live in their city, built the Kūtagārasālā, the peaked monastery, for him in the forest and paid their respects to him

**Dedication of  
Kutagarasala** there. They offered it to him and the Buddhist congregation and he permitted the Bhiksus to reside there. One day the Licchavis on coming to the Mahāvana learnt that the Exalted One had repaired to the Cāpāla-Caitya for spending the day; they proceeded there and presented it to him and the congregation of the śrāvakas or Buddhist monks. Similarly finding the Enlightened One spending the day at the Saptāmra-Caitya, the Bahuputra-Caitya,

**Shrines dedicated  
to the Buddha  
and the Buddhist  
Church** the Gautama-Caitya, the Kapi-nahya-Caitya and the Markata-hrada-tīra-Caitya; the Licchavis

made a gift of all these places of worship to the Exalted One and the Buddhist Church. Next, the courtesan, (*gaṇikā*) Āmrāpāli made a gift of her extensive mango-grove to the congregation and similarly Bālikā made over Bālikā-chavi<sup>1</sup> which is evidently the same as the *Bālikārāma* in the Pāli Buddhist books.<sup>2</sup> On this visit to their city, the Enlightened One delivered many discourses to the people

1. *Le Mahāvastu*, Ed. by Senart, p. 300.

2. *Vinaya Texts*, S. B. E. Vol. III, p. 408.

of Vaiśalī and established the Buddhist faith <sup>Buddhist faith established</sup> on a strong foundation at the capital of the Licchavis as he had already done at Rājagrha, the capital of their rivals, the Magadhas.

A similar account differing in slight details is given by Buddhaghosa in the introduction to his commentary on the Ratana-Sutta. He says that Vaiśalī was suffering from three troubles—famine, pestilence and sprites. We read in the Buddhist books of many occasions when the Enlightened One paid visits to Vaiśalī in the course of his peregrinations. The Mahāvagga tells us of an occasion when the Blessed One on his way from Rājagrha to Vaiśalī noticed Bhikṣus with a superfluity of dress, 'almost smothered up in robes,' going along with their robes made up into a roll on their heads, or on their backs or on their waists. The Blessed One stayed on that occasion at the Gotamaka Caitya; it was winter, the time between the Aṣṭakā festivals when the snow was falling and the Blessed One determined, by personal experience, the least quantity of robes that would suffice for keeping off the cold and preached accordingly to the Bhikshus.<sup>1</sup>

<sup>Buddha's discourse.</sup>

The Cullavagga<sup>2</sup> speaks of another occasion

1. *Vinaya Texts*, pt. II, S. B. E. pp. 210 & 211.

2. *Ibid.*, pt. III, S. B. E. p. 101.

when the Blessed One lodged in the Kūtagāra Hall in the Mahāvana and the water being unfit for drinking, the use of strainers and filters was permitted for the Bhikṣus. This time, the Bhikṣus partaking freely of the abundant store of sweets offered by the laity, fell ill and were cured by the advice of Jivaka Komārabhacca, the great physician. The sojourn of the Buddha on this occasion appears to have been rather

*His advice.* long and the great teacher taught the

Bhikṣus many matters connected with the sort of houses they were to build and live in ; and this time also the Blessed One ordered the samgha to turn down the bowl as regards Vaddha, the Licchavi, who had brought a false charge against one of the brotherhood but afterwards relented on Vaddha again making due reparations. The Cullavagga tells us of another visit when the Blessed One stayed in the Kūtagarasālā in the Mahāvana and spoke on the conduct of the Bhikṣus with regard to the building of new houses for the use of the order.

We read of the Buddha coming down to Vaisālī from Kapilavastu and staying there at the Kūtagāra Hall in the Mahāvana. This was the great occasion when Mahāpajāpatī Gotamī, the foster mother of the Blessed One, came with a number of Sākyā ladies from Kapilavastu and through the intercession of Ānanda, obtained permission for women 'to go forth from the

household life and enter the homeless state under the doctrine and discipline proclaimed by the Tathāgata.'<sup>1</sup>

From the accounts that we get from the Buddhist books whether Pāli or Sanskrit, we observe that Vaisālī is represented as a town that was rich and prosperous.

**Vaisali—rich and prosperous** The Mahāvagga, one of the oldest books of the Pāli Canon, tells us that at the time the Buddha lived, Vaisālī "was an opulent, prosperous town, populous, crowded with people, abundant with food ; there were seven thousand seven hundred and seven storeyed buildings, and seven thousand seven hundred and seven pinnacled buildings, and seven thousand seven hundred and seven pleasure grounds ( ārāmas ) and seven thousand seven hundred and seven lotus-ponds."<sup>2</sup>

A similar account of the prosperity of Vaisālī is given in the Lalitavistara when the gods in the Tuṣita heaven were holding a discussion with regard to the family that would be the most suitable for the Bodhisattva to be born in. Some of the Tuṣita gods, the *devaputras* in advancing the claims of Vaisālī for this great honour said, "This great city of Vaisālī is prosperous and proud, happy and rich with abundant food, charming and delightful, crowded with many and various people, adorned

1. Vinaya texts, pt, III, p. 322.

2. Vinaya texts, pt, II, p. 171.

with buildings of every description, with storeyed mansions, buildings with towers, and palaces, with noble gateways and charming with beds of flowers in her numerous gardens and groves. This resembling the city of the gods is indeed fit for the birth of the Bodhisattva." This recommendation was not accepted on other grounds, but the passage speaks of the splendour and prosperity of the capital of the Licchavis. It was a prosperous and gay city, full of music.<sup>1</sup>

We next come to the accounts of the city left by the Chinese travellers of whom Fā-Hien visited it at the beginning of the fifth century A. D., that is, about a thousand years after the time the Buddha

**Fa Hien's Visit.** lived and delivered his discourses. Fā-Hien<sup>2</sup> says, "North of the city so named is a large forest, having in it the double-galleried

**Mahavana.** vihāra where Buddha dwelt and the tope over half the body of Ānanda." The double-galleried vihāra is evidently the Kūtagārasalā in the Mahāvana which stretched

right up to the Himalayas as Buddhaghosa explains in his *Sumanāgalavilāsinī* to the Mahāli Sutta in the *Dīgha-Nikāya*; in commenting upon the word "Mahāvana,"

**Buddha-**  
**ghosa on**  
**Mahavana.** he says, "outside the town lying in one stretch up to the Himalayas, there is a

1. Fausböll, *Dhammapada* (Old Edition), p. 391.

2. Legge, *Fā-Hien*, p. 72.

natural forest which on account of the large area covered by it is called Mahāvana.”<sup>1</sup> (“Bahinagare Himavantena saddhim ekābaddham hutvā thitam sayañ-jāta-vanam atthi, yam mahantabhāvena Mahāvanam ti vuccati.”) Legge remarks on the above quoted description given by Fā-Hien of the Kūtagāra-Vihāra, “it is difficult to tell what was the peculiar form of this Vihāra from which it got its name; something about the construction of its door, or cupboards, or galleries.”<sup>2</sup> Here also Buddhaghosa offers a comment explaining the origin of the name. “In that forest was established a saṅghārāma or monastery. A pāśāda or a storeyed building was built on pillars and putting a pinnacle above, it was made into a kutāgraśālā resembling a chariot of gods (devavimāna). From it, all saṅghārāmas or monasteries are known as Kūtagāraśālās.”<sup>3</sup> This agrees with the description of the double-galleried vihāra, given by Fā-Hien. The upper storey was evidently built upon a large number of pillars instead of walls and on the top there was a peak or kūṭa, so that there were two galleries, one below and the other above, and from the upper storey rose a pinnacle as we see in the vimānas or rathas referred to by Buddhaghosa.

1. *Sumaṅgalavilāsinī*, pt. I (P. T. S.) p 309.

2. Legge, *Fā-Hien*, p 72, Note D.

3. *Sumaṅgalavilāsinī*, pt. I. (P. T. S.) p. 309.

Yuan Chwang who visited the city more than two hundred years after Fā-Hien, found this great vihāra in ruins. "To the east of the tope of the Jātaka narrative," the pilgrim continues, "was a wonder-working tope on the old foundations of the 'two storeyed Preaching Hall' in which Ju-lai delivered the P'u-mēn-to-lo-ni and other sūtras."<sup>1</sup> The "two-storeyed Preaching Hall" is no doubt the Kūtagāra Hall of two storeys as described by Buddhaghosa and as spoken of by Fā-Hien. This is also evident from what Yuan Chwang says immediately after the above passage. "Close to the remains of the Preaching Hall," the pilgrim says, "was the tope which contained the half-body relics of Ānanda."<sup>2</sup> This story of the Parinirvāṇa of Ānanda and the division of the remnants of the body has been told by Fā-Hien and the same account is also given in the Tibetan works. Fā-Hien narrates—"When Ānanda was going from Magadha to Vaisālī, wishing his parinirvāṇa to take place (there), the devas informed King Ajātaśatru of it and the king immediately pursued him, in his own grand carriage, with a body of soldiers and reached the river. (On the other hand), the Licchavis of Vaisālī had heard that Ānanda was coming (to their city), and they

1. Watters, On Yuan Chwang, Vol. II., p. 71.

2. Ibid., p. 71.

on their part came to meet him. (In this way), they all arrived together at the river, and Ānanda considered that, if he went forward, King Ajātaśatru would be very angry, while if he went back, the Licchavis would resent his conduct. He thereupon in the very middle of the river burnt his body in a fiery ecstacy of samādhi, and his parinirvāna was attained. He divided his body (also) into two, (leaving) the half of it on each bank; so that each of the two kings got one half as a (sacred) relic, and took it back (to his own capital) and there raised a tope over it."<sup>1</sup>

Yuan Chwang's account of the Vṛji country of which Vaisālī was the capital, agrees pretty well with the tradition of its prosperity preserved in the Buddhist Books. We read, "The Vaisālī country is described by the pilgrim as being above 5,000 li in circuit, a very fertile region abounding in mangoes, plantains and other fruits. The people were honest, fond of good works, esteemers of learning, and orthodox and heterodox in faith."

In the Tibetan works, a similar account is given of the prosperity and opulence of Vaisālī which is invariably described in the Dulva as a kind of earthly paradise, with its handsome buildings, its parks

1. Legge, Fa-Hien, pp. 75-77.

and gardens, the singing birds and continual festivities among the Licchavis. "Nanda, Upānanda!" exclaimed the Chabbaggiyā Bhikshus when they visited Vaisālī, "the Blessed One never saw the like of this, even when he was among the Trayastrimśat devas." (Dulva X. f. 2.)<sup>1</sup> The *Romantic Legend of Śākyā Buddha*<sup>2</sup> translated by Beal from Chinese sources, gives an account similar to that in the Lalita Vistara.<sup>3</sup> Here we read of a god in the Tuṣita heaven who speaks thus, "This Vajora country has a city called Vaisālī, rich in every kind of

Chinese  
account  
of Vaisali.

produce; the people in peace and contentment; the country enriched and beautiful as a heavenly mansion; the king called 'Drumarāja'; his son without the least stain on his scutcheon; the king's treasures full of gems, and gold and silver; perhaps you will be born there."

The identification of Vaisālī, the capital of the Licchavis, had long been a point of discussion among scholars. General Cunningham

Identification of Vaisali. ham with his immense knowledge of the country and of the Buddhist

literature, identified the present village of Basarh in the Muzafferpur district

1. Rockhill, Life of the Buddhas, p. 63.

2. P. 28.

3. Ed. by Dr. S. Lefmann. Vol. I. Text. p. 21.

in Tirhut as marking the spot where stood Vaiśālī in ancient days<sup>1</sup> and M. Vivien de Saint Martin agreed with him, but the evidence that led Cunningham to arrive at this conclusion was not put forward with such fulness or clearness as the question certainly deserved ; so that scholars had doubts as regards the identity. Prof. Rhys Davids says that the site was quite uncertain and that the site of Vaiśālī had still to be looked for somewhere in Tirhut.<sup>2</sup> Dr. W. Hoey sought to establish the identity, though on very insufficient evidence, of Vaiśālī with a place called Cherānd in the Chāprā or Sārān district. "Cherānd stands on the northern bank of the Ganges, in approximately N. lat.  $25^{\circ} 41'$  and E. long.  $84^{\circ} 55'$ , about seven miles south from Chāprā."<sup>3</sup> This identification has been proved to be entirely untenable by Dr. V. A. Smith in his paper on Vaiśālī<sup>4</sup> from which we have quoted above ; and he has succeeded in establishing that the identification by Cunningham of the village of Basarh with Vaiśālī admits of no doubt. This identity has been proved still more decisively by the Archæological explorations carried on in 1903-04 by Dr. T. Bloch on the site. Dr. Bloch excavated a mound called *Rājā Viśāl kā*

1. *Arch. S. Report*, Vol. I, pp 55, 56 and Vol. XVI, p. 6

2. Rhys Davids, *Buddhist India*, p. 41.

3. J. A. S. B., 1900, Vol. LXIX, pt. 1, pp. 78, 83.

4. Dr. V. A. Smith, J. R. A. S., 1902, p. 267, n. 3.

*garh* and only eight trial pits were sunk. This was very insufficient considering the importance of the place. Three distinct strata have been found—the uppermost belonging to the period of Mahomedan occupation of the place, the second at a depth of about five feet from the surface, related to the epoch of the Imperial Guptas and the third at a still greater depth, belonging to an ancient period of which no definite date could be obtained, it being "represented only by a few scattered fragments, too scanty to offer any conclusive evidence as to their precise date or character."<sup>1</sup> The finds in the second stratum, however, are of very great value, specially the find in one of the small chambers of "a hoard of seven hundred clay seals evidently used as attachments to letters or other literary documents. They belonged partly to officials, partly to private persons, generally merchants or bankers, but one specimen bearing the figure of a linga with a trisula on either side and the legend 'Āmrātakēśvara' evidently belonged to a temple."<sup>2</sup>

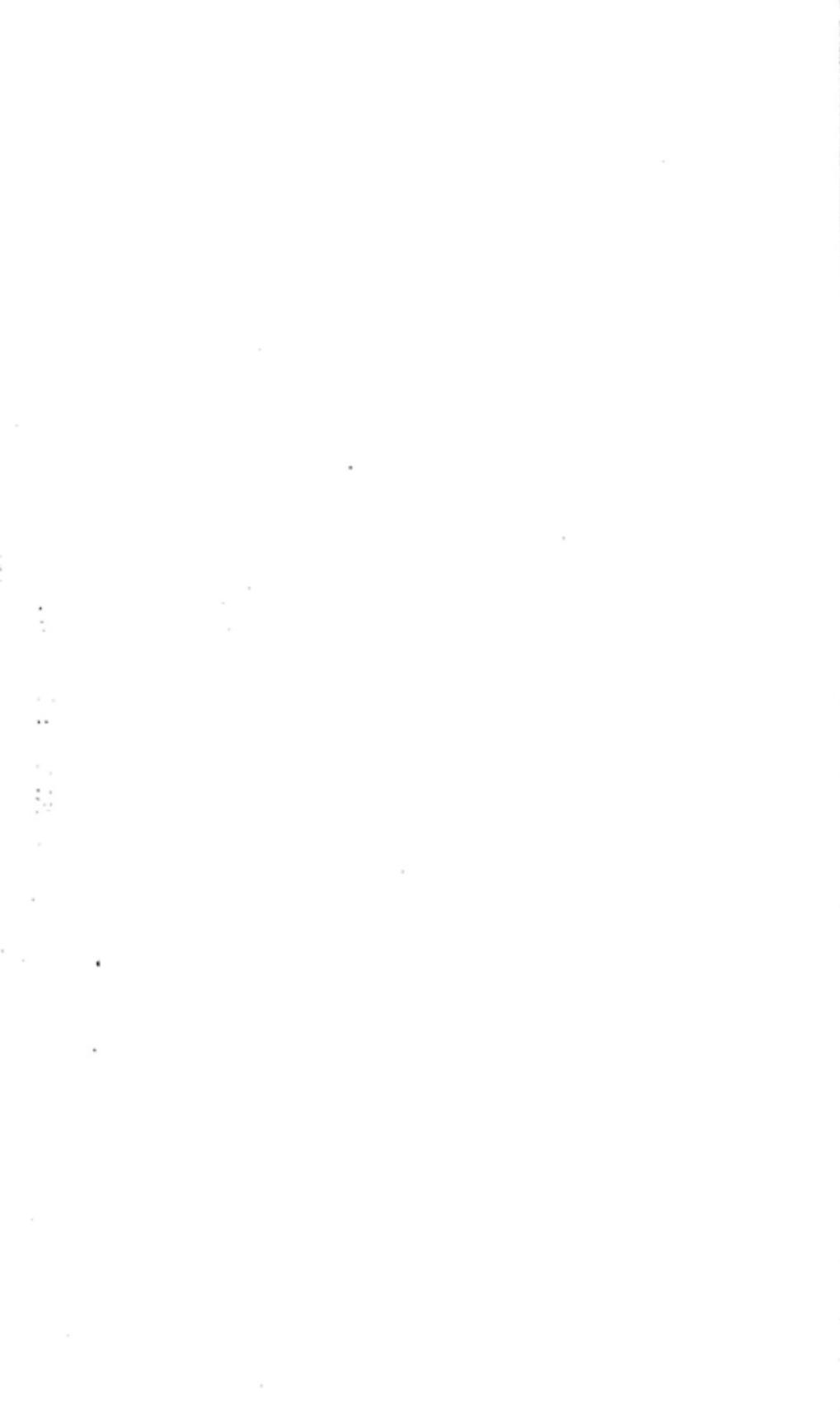
The names of certain Gupta kings, queens and princes on some of these seals, coupled with palaeographic evidence, clearly demonstrate that they belonged to the fourth

1. Sir John H. Marshall, *Arch. Surv. of India, Annual Report, 1903-04*, p. 74.

2. *Ibid.* p., 74.

Rājā Visāl Kā garh.





and fifth centuries after Christ when the Imperial Guptas were on the throne.<sup>1</sup> Some of the impressions show that the name Tira-bhukti (the original form of Tirhut) was applied to the province even in those early times and some show the name of the town itself, Vaisālī. One of the clay-seals of a circular area, shows a female standing in a flower group with two attendants and two horizontal lines below reading (1) [Vai] Sālyām-araprakṛti-[Ku]-<sup>(2)</sup> tumbinā [m]—"Seal of the householders of..... at Vaisālī."<sup>2</sup> Another seal also appears to have a similar legend. These things go to prove the identity of the site with Vaisālī and there seems to be no ground to question this conclusion any longer. But it must be noted that the results so far obtained by excavations are very meagre, and it is a great pity that the Archaeological Department had to give up the explorations for shortness of funds. We know not what invaluable materials for the history of India might lie buried under the earth in the mounds of Basarh as at other ancient sites in India.

---

1. Sir John H. Marshall, Arch. Surv. of Indis, Annual Report, 1903-04, p. 110.

2. Ibid., p. 110.

## CHAPTER III.

### Manners and Customs.

We have seen that the Licchavis were included in the great Vajjian Confederacy that dominated over the Vaggi or Vṛji country. But

Vajji and Liccha-  
vi loosely used as  
synonyms. sometimes Vajji and Licchavi were used indiscriminately as synonyms.

At the time that Buddha lived, "the Vajjis were divided into several clans such as the Licchavis, the Vaidehis, the Tirabhuktis and so on and the exact number of these clans would appear to have been eight as criminals were arranged before the *Attahakulakā* or eight clans which would appear to have been a jury composed of one member from each of the separate divisions of the tribe."<sup>1</sup> All these Vajjis lived in great amity and concord which was a particular mark of their confederacy and this union coupled with their martial instincts and the efficiency of their martial institutions made them great and powerful amongst the nations of north-eastern India.<sup>2</sup> Their sympathy for one another was exemplary. If a Licchavi fell ill, the other Licchavis came

1. Cunningham, *Ancient Geography of India*, p. 447.

2. *Buddhist Suttas*, S. B. E. Vol. XI, p. 3; Vide also Turnour, *Pāli Buddhistic Annals*, No. 5, J. A. S. B. Dec. 1838, p. 992.

to see him. The whole clan would join any auspicious ceremony performed in the house of a Licchavi ; if any foreigner of rank and power paid a visit to the Licchavi capital, they would all go out in a body to receive him and do him

**Beautiful in appearance** honour.<sup>1</sup> The young Licchavis

were very handsome in appearance and very fond of brilliant colours in their dress and equipages.<sup>2</sup> The Buddha on his first meeting with the Licchavi nobles in their gay attire and rich and splendid equipages of various colours, was led to compare them to Tāvatimsa gods. A similar account we get from the Mahāparinibbāna Sutta, when the Licchavi nobles went out for the last time to meet the Blessed one as soon as they learnt that he had arrived at Vaisālī and was staying at the mango-grove of Ambapālī in the outskirts of their city. "Ordering a number of magnificent carriages to be made ready, they mounted them and proceeded with their train to Vesālī. Some

**Love for Colours.** of them were dark,<sup>3</sup> dark in colour and wearing dark clothes and ornaments ; some of them were fair, fair in colour, and wearing light clothes and ornaments ; some of them were red, ruddy in colour, and

1. *Sumanāgala Vilāsinī* (Burmese Edition) pp. 103—105

2. Watters, On Yuan Chwang, Vol. II. p. 79.

3. *Nīla* (Digha Nikāya, Vol. II. p. 96) has been translated as "dark" by Prof. Rhys Davids ; though for the complexion this may be a fair rendering, it is not so for the attire and the equipage.

wearing red clothes and ornaments ; some of them were white, pale in colour, and wearing white clothes and ornaments.”<sup>1</sup>

Exactly the same description of the colours favoured by the Licchavis is given in the *Āṅguttara-Nikāya*,<sup>2</sup> which shows that the Licchavis wore these colours not only on great festive occasions but in their ordinary daily life also. Once while the Enlightened One was staying at the Kuṭāgārasālā in the Mahāvana, five hundred of the Licchavis were seated round him doing obeisance. Some of them were nīla or blue all over in clothes and ornaments and similarly others were yellow, red or white. We may compare these descriptions with the more detailed account in the *Mahāvastu* of the colours preferred by the Licchavis. Thus says the Sanskrit Buddhist work : “There are Licchavis with blue horses, blue chariots, blue reins and whips, blue sticks, blue clothes, blue ornaments ; blue turbans, blue umbrellas and with blue sword, blue jewels, blue footwear and blue everything befitting their youth”<sup>3</sup> and here the *Mahāvastu* quotes a verse, apparently from an older work or a traditional saying. In the very same terms the *Mahāvastu*

1. Buddhist Suttas, S. B. E. Vol. XI. p. 31.

2. Āṅguttara Nikāya P. T. S. part III, P. 239.

3. *Mahāvastu*, Vol. I., P. 259, for the text. The author is responsible for the English translation.

speaks of the Licchavis decked all in yellow (*pīta*) and in light red, the colour of the Bengal madder (*mañjiṣṭha*), in red (*lohita*), in white (*śveta*), in green (*harita*), and some in variegated colours (*vyāyukta*).<sup>1</sup> Perhaps the

*Classification of the Licchavis by Clans, as Senart suggested, by the Colour.*

colour worn by each ; otherwise it is difficult to explain why the same colour should be preferred for trappings of the horses, decorations of their carriages, as well as the articles of dress adorning their own persons. There was moreover a profusion of gold and jewels in everything in their equipage—carriages drawn by horses, gold-decked elephants, palan-

*Display of their pomp and grandeur*

quins of gold set with all kinds of precious stones. Altogether there went out of the city of Vesālī twice 84,000 conveyances decked in pearl and gold, with all the wealth and splendour of kings. (*rājarddhiye* and *samrddhiye*).

All this speaks of a people who were greatly prosperous and in affluent circumstances ; and it may be expected that they would be given to luxury and indolence. But this was not their character at the time when Buddha lived and

1. We have here followed the interpretation, suggested by Senart, of *Vyāyukta* (vide *Mahāvastu* note p. 574) ; this meaning however is very doubtful.

preached among them. The Samyutta Nikāya preserves a saying of Exalted One : "Look ye Bhikkhus here, how these Licchavis live sleeping with logs of wood as pillows, strenuous and diligent, (appamattā) zealous and active (ātāpino) in

**Their character  
as depicted by  
the Buddha.**  
archery. Ajātaśatru, Vedehiputto, the Magadhan king, can find no defect in them, nor can he discover any cause of action (against them). Should the Licchavis, Oh Bhikkhus, in the time to come, be very delicate, tender and soft in their arms and legs, should they sleep in ease and comfort on cushions of the finest cotton up till the sun is up in the heavens, then the Magadhan king, Ajātaśatru, Vedehiputto, will find defects and will discover cause of action."<sup>1</sup> This testi-

**Hardy and  
active.**  
mony of the Buddha goes to show that the Licchavis were hardy and active, ardent and strenuous in their military training, so that their enemies could have no chance of getting them at a disadvantage.

They were fond of manly sport such as hunting. The Aṅguttara Nikāya narrates how **Hunting** a large number of Licchavi youths, armed with bows, ready with strings, set and surrounded by a pack of hounds, were roving about in the Mahāvana but finding the Buddha seated at the foot of a tree in the

1. *Samyutta Nikāya* (P. T. S.), pt. II, 267-268.

- forest, threw away their bows and arrows and sending away the pack of hounds sat by the Great Teacher, subdued by his presence, silent and without a word, in a reverent attitude with the palms joined. A Licchavi of apparently advanced years, Mahānāma by name, who came to pay his respects to the Buddha, expressed his great wonder at the sight of the Licchavi youths, full of life and vivacity, notorious for their insolent and wanton conduct in the city; thus sitting silent and demure, in an attitude of reverence before the great teacher; he pointed out the defects in their character, the defects that are found in youngmen of every country where the people are rich and powerful and of a high temperament. "The Licchavi youths, Oh Lord!" goes on Mahānāma, "are rude and rough and whatever presents are sent to the families, sugarcane or plums, cakes, sweetmeats or preparations of sugar, these they plunder and eat up, throw dust at the ladies of respectable families and girls of good families; such youngmen are now all silent and demure, are doing obeisance with joined palms to yourself, O Lord."<sup>1</sup> Here we get an insight into the daily life of these young cockneys glorying within the walls of the city of Vaisālī. It shows that the young Vaisālians, though

Influence of the  
Buddha on the  
Licchavi youths.

1. *Ānguttara Nikāya*, P. T. S. pt. III, p. 76.

they indulged in the pranks and peccadillos of youth, were not so wild as to lose all sense of reverence or respect due to religious men.

"In the Buddha's time, the young Licchavis of the city," says Watters, "were a free, wild, set, very handsome and full of life and Buddha compared them to the gods in Indra's Heaven. They dressed well, were good archers, and drove fast carriages, but they were wanton, insolent and utterly irreligious."<sup>1</sup> This is an exaggeration and is

*Its criticism.* probably based on the Chinese

translations of such passages as the following from the Lalitavistara, where some of the Tuṣita gods were pointing out the defects in the character of the Vaiśālians when their city was recommended by others among them as a suitable place of birth for the Bodhisattva. These Devaputras in the Tuṣita heaven averred, "Vaiśāli is unfit. What is the reason? Look here. They do not speak with propriety towards each other, there is no practice of religion among them, nor obedience to those in high or middle position, nor to the old and the elders. Each one of them thinks, 'I am a king, and I am a king.' They do not accept the discipleship of any one, nor the religion of any one. Therefore is Vaiśāli unfit."<sup>2</sup> Whatever might

1. T. Watters, *On Yuan Chwang*, Vol. II, p. 79.

2. *Lalitavistara*, Ed. by E. Lefmann, Vol. I, p. 21. "Apara अपरा sāpyapratisrūpa...., tena sāpyapratisrūpa." "

have been the opinions of these 'sons of heaven' before the birth of the Bodhisattva, they must have changed their opinions about the people of Vaisāli, who showed such remarkable veneration towards the Enlightened One and received such marked favour from him. Do we not often read of five hundred Licchavis visiting him at the Kutāgarasālā surrounding him and doing obeisance to him. The only conclusion we can draw from the above account in the Lalitavistara, is that the Licchavis were rather independent in character and would not easily accept a subordinate position to any one whether in politics or in religion or in ordinary daily life.

Theft was almost unknown among the <sup>Theft almost unknown.</sup> Licchavis as a passage in the Vinaya Pitaka indicates.<sup>1</sup>

Vaddha, a Licchavi, at the instigation of some dishonest Bhikkhus, had preferred a false charge of adultery against Dabba, a Mallian, but Vaddha afterwards made a clean breast of the whole ugly plot as soon as he saw the measure of his iniquity.<sup>2</sup>

Then again the statement that the Licchavis did not respect their elders or were irreligious, is in direct contradiction of what the Buddha said about them to Vassakāra, the Magadhan minister.

1. Vinaya Pitakam, Ed. by H. Oldenberg, Vol IV., Bhikkhuni-Vibhanga Sanghādidesa, pp. 225-226.

2. Vinaya Texts, S. B. E., pt III, pp. 118-125.

"So long as they honour and esteem and revere and support the Vajjian elders, and hold it a point of duty to hearken to their words—so long as no women or girls belonging to their clans are detained among them by force or abduction—so long may the Vajjians be expected not to decline, but to prosper."<sup>1</sup>

The young Vajjians, of whose martial instincts and sportsmanlike character we have got evidence above, appear to have been in the habit of training elephants.

**Training of elephant.**

Among the Psalms of the Brethren (*Theragāthā*), we find one composed by Vajjiputta, the son of a Licchavi rājā at Vesāli, who became known among the followers of Buddha as the Vajjian's son, and who in his

**Lovers of fine arts.** early life was engaged in training elephants.<sup>2</sup> Besides being partial to these manly arts of war and sports, the Licchavis were great lovers of fine arts.

The Licchavi youths went to distant countries for education. We read of a Licchavi named **Education.** Mahāli who went to Taxilā to learn silpa or arts and returned home after completing his education. It is said that he in his turn trained as many as five hundred Licchavis who also, when educated,

1. *Dialogues of the Buddha*, part II, p. 80.

2. *Psalms of the Brethren*, Translated by Mrs Rhys Davids, p. 106.

took up the same task and in this way education spread far and wide among the Licchavis.<sup>1</sup>

Artisans such as tailors, goldsmiths and jewellers must have been very much in requisition at the city of Vaisālī to **Artisans.**

furnish the gay robes of seven thousand seven hundred and seven rājās or nobles, and we can very well imagine what a great strain the artisans were put to in order to devise suits of dress and ornaments to fit up the variously coloured Licchavis, the blues, the reds,

**Construction of palaces and shrines etc.** the yellows, the greens and the whites. The art of building also

was much developed in Vaisālī; the magnificent palaces of the Licchavis are spoken of in the Lalitavistara.<sup>2</sup> They were equally enthusiastic in the building of temples, shrines, and monasteries for the Bhikkhus; and we are told that the Bhikkhus themselves superintended the construction of these buildings for the order. The Cullavagga of the Vinaya Pitaka tells us also how on one occasion when the Enlightened One was staying at the peak-roofed-hall in the Mahāvana, "the people were zealously engaged in putting up new buildings (for the use of the order), and as zealously provided with the requisite clothes, and food, and lodging, and medicine for the sick,

1. Fausboll, *Dhammapadam* (old edition) p. 211.

2. *Lalitavistara*, Chap. 3 p. 23. (*Bibliotheca Indica Series*.)

all such Bhikkhus as superintended their work.”<sup>1</sup> We are further told how a poor tailor of Vaisāli intent on building himself a house for the Saṅgha, raised the walls of such a house, but, as the Cullavagga tells us “by his want of experience the laying was out of line and the wall fell down.” Then the poor tailor felt disturbed, grew angry and murmured thus :—“These Sākyaputtiya Saṃṇapas exhort and teach those men who provide them with the requisite clothes, food, lodging, and medicine, and superintend their buildings for them. But I am poor and no one exhorts or teaches me or helps me in my building.”<sup>2</sup> This passage shows that some of the Bhikkhus themselves were master builders who supervised the erection of houses for the Buddhist order, just as in the mediæval times in Europe we find the monk excelling in many of the fine arts including painting, sculpture and architecture. The Licchavis of Vaisāli had built many shrines or Caityas inside and outside their great city and we have seen from the Mahāvastu passage quoted in the last chapter, with what great liberality and magnanimity they delivered over the best among them to Buddha and the Buddhist Church. That these Caityas were beautiful and fine buildings where one

1. *Cullavagga*, VI. Translated by Drs. Rhys Davids and Oldenberg, S. B. E. XX, pp. 189-190.

2. *Ibid.* p. 190.

might prefer to dwell as long as one liked, even to the end of the kalpa, appears from a passage in the Dīgha Nikāya where Buddha while staying at the Cāpāla Caitya said about each of the Caityas that it was charming and then suggested to Ānanda that the Tathāgata might be inclined to live there for a kalpa<sup>1</sup> or the remaining part of a kalpa, meaning perhaps that in such beautiful surroundings, life would be pleasant and worth living.

About the marriage rites of the Licchavis, it is said in the Tibetan books that **Matrimonial rites.** there were rules restricting the marriage of all girls born in Vaiśālī, to that city alone. They state "the people of Vaiśālī had made a law that a daughter born in the first district could marry only in the first district, not in the second or third ; that one born in the middle district could marry only in the first and second ; but that one born in the last district could marry in any one of the three ; moreover, that no marriage was to be contracted outside Vaiśālī."<sup>2</sup> A passage in the Bhikkhuni Vibhaṅga Saṅghādidesa<sup>3</sup> indicates that a Licchavi who wanted to marry could ask the corporation or the

1. *Buddhist Suttas*, S. B. E. Vol. XI. p. 58.

2. Rockhill, *Life of the Buddha*, p. 62.

3. *Bhikkhuni Vibhaṅga Saṅghādidesa* II Vinaya Piṭakaṇ Ed. by H. Oldenberg. Vol. IV, p. 225.

Licchavigāna to select a suitable bride for him. They appear to have a high idea of female chastity; violation of chastity was a serious offence amongst them. Buddha himself says that "no women or girls belonging to their clans are detained among them by force or abduction."<sup>1</sup> The Petavatthu Atthakathā gives a story of a Licchavi rājā named Ambasakkha who was enamoured of the beauty of a married woman, whose husband he engaged as an officer under him; he wanted to gain her love but was foiled in his attempts.<sup>2</sup>

The punishment for a woman who broke her marriage vow was very severe, the husband could with impunity even take away her life. But even an adulterous woman could save herself from the punishment by entering the congregation of nuns, by getting the Pabbajā ordination, as can be seen from the Bhikkhuni-Vibhaṅga Saṅghādisesa.<sup>3</sup>

A Licchavi wife committed adultery. The husband warned his wife many times but she heeded not. The Licchavi informed the Licchavigāna that his wife had committed adultery and he was willing

**Marriage Contract inviolable—its exception**

1. *Buddhist Suttas*, S. B. E., Vol. XI, pp. 3 & 4.
2. *Petavatthu-Atthakathā*, Sinhalese edition, Simon Hawavitarana's Bequest Series, No. I, pp. 154-156.
3. *Vinaya Pitaka* by H. Oldenberg, Vol. IV, pp. 225-226.

to kill her ; he then asked the gāna to select a suitable wife for him. When the lady heard that she would be killed, she took her valuables, went to Sāvatthī and asked for Pabbajjā (ordination) from the titthiyas, by whom, however, she was refused : then she went to the Bhikkhunis who in a body also refused ; at last she went to a Bhikkhuni who was persuaded to give ordination to her and thus she was successful. The Licchavi went to Sāvatthī and saw his wife ordained, complained to the king Pasenadi of Kośala, who asked him to show his wife. The Licchavi informed the king that she had become a Bhikkhuni. The king said that as she had become a Bhikkhuni, no punishment could be inflicted on her.

After the occurrence of this event, an agitation was set on foot among the Licchavis who reported the matter to the Buddha who told the Bhikkhunis that they should not give ordination to such a woman.<sup>1</sup> Thus we see that cases of adultery were tried by the Licchavigāna.

They used to kill animals on the 8th, 14th and 15th day of the lunar months and eat their flesh.<sup>2</sup>

We have already referred in Chapter I. to the various methods prevalent among the

1. Bhikkhuni Vibhaṅga Saṅghādidesa, Vol II, p. 225.

2. Divyāvadāna (Cowell & Neil), p. 136.

Licchavis with regard to the disposal of the dead. Besides cremation and burial, the custom of exposing the dead to be devoured by wild animals seems to have been in existence in Vaisālī. When the Bodhisatta was at Vaisālī, he is said to have observed a cemetery under a clump of trees and enquired about it from the R̄sis who explained that the corpses of men were exposed to be devoured by birds and there they used to collect and pile up the white bones of dead persons. They burnt corpses there and the bones were preserved in heaps ; the corpses were hung from the trees ; there were others buried there such as had been killed by their relatives fearing lest they should be born again while others were left upon the ground that they might return, if possible, to their former homes.<sup>1</sup> Dr. Vincent Smith says that it proves the custom that the ancient inhabitants of Vaisālī disposed of the dead "sometimes by exposure, sometimes by cremation, and sometimes by burial."<sup>2</sup>

The Licchavis had various festivals, of which the Sabbarattivāro or Sabbaratticāro was the most important. At the festival, songs were sung, trumpets, drums

1. Beal's Romantic Legend of the Sākyas Buddha, pp. 159-160.

2. Indian Antiquary, Vol. XXXII, pp. 222-226.

and other musical instruments were used.<sup>1</sup> When a festival took place at Vesālī, all the people used to enjoy it and there were dancing, singing and recitation.<sup>2</sup>

It was Sāriputta who said regarding the Vajjians that they were once good and afterwards took to evil ways. In other words, *Changes in  
Licchavi  
character.* at first they were free from desires of senses, ill-will, torpor, sloth, etc., but afterwards they were addicted to these evils. Then again they gave up all these vices and became good.<sup>3</sup>

---

1. Sañyutta Nikāya, Vol. I, pp. 201-202.

2. Psalms of the Brethren, p. 63.

3. Ibid., p. 348.

## CHAPTER IV.

### Religion and Philosophy.

The ideas current among the Licchavis with regard to religion and philosophy appear to have been the same as those generally prevalent

in north-eastern India at the time  
*Introduction.*

Mahāvira and Gautama preached their new creeds. All the information that we can get about the religion of this people is derived from Buddhist books and to a smaller extent also from Jaina works. It is apparent from what we learn about them from these sources that the Licchavis, a vigorous, manly and heroic race and highly prosperous too, were at the same time of a strongly religious and worshipful bent of mind. Both Jainism and Buddhism found many followers among

*Pre-Buddhistic Religion of the Licchavis.* them. Even before the advent of the two new forms of religion, the

Licchavis, or to call them by their wider designation, the Vajjians, appear to have been imbued with a strong religious spirit and deep devotion. The Vajjis appear to have numerous shrines in their town as well as in the country and they worshipped the deities at these shrines with proper offerings and with the observance of due rites and ceremonies. Even

after Jainism and Buddhism had obtained a strong hold on the Licchavis of Vaiśālī, the great body of the people of the Vajji country as well as of the capital remained staunch followers of their ancient Brahmanic faith although they had due respect for the Arahants or Buddhist sages that wandered over their country preaching the message delivered by the Enlightened One. The Mahāparinibbāna Suttanta, one of the earliest composed of the Buddhist works, tells us what the Buddha told the prime minister of Magadha, Vassakāra, when he was sent by Ajātaśatru to learn from the Exalted One what he would predict with regard to his daring plan of exterminating the Vajji. The Exalted One said : "So long as the Vajjians honour and esteem and revere and support the Vajjian shrines in town or country, and allow not the proper offerings and rites, as formerly given and performed, to fall into desuetude—so long as the rightful protection, defence and support shall be fully provided for the Arahants among them, so that the Arahants from a distance may enter the realm, and the Arahants therein may live at ease—so long may the Vajjians be expected not to decline but to prosper."<sup>1</sup> This was said by the Buddha on the eve of his last departure for Vaiśālī and shortly before he passed away from this world.

---

1. T. W. and C. A. F. Rhys Davids—*Dialogues of the Buddha* pt. II,  
p. 80.

Towards the end of his life, the Licchavis were devoted worshippers at the numerous shrines that were scattered about in their country. Buddhaghosa in his commentary, the *Sumaṅgalavilāsinī*, also observes that the Licchavis observed their old religious rites.<sup>1</sup> We must here bear in mind the fact that Buddhism at the early stage, of which we are speaking, was a form of faith for ascetics only, not a religious creed for all people. The Buddhists at this period only formed one of the numerous ascetic sects of Northern India. Thus there was nothing unusual in the fact that many of the Licchavis who were householders and had not accepted the life of Bhikkhus or Buddhist monks, should remain firm followers of their former faith.

From the meagre mention of the shrines of the Licchavis in the Buddhist books, it is not easy to determine what deities were worshipped in these shrines. There is, however, nothing to show that the religious belief of the Licchavis was in any way different from that of the Brāhmaṇic form of faith as it then obtained throughout Northern India. The Vedic religion was still in full vigour in north-eastern India, as the references, though not very numerous, to Vedic sacrifices in the Buddhist books show. We should bear in mind that the country of the Vajjis was the sacred

1. *Sumaṅgalavilāsinī* (Burmese Edition) pp. 103-105.

land of Mithilā where the Great Samrāt Janaka, had exercised his sway and where Yājñavalkya preached the white Yajurveda; at the same time we must not forget that there are strong reasons to suspect, as Dr. Kern observes, "that original Buddhism was not exactly that of the canonical book."<sup>1</sup> The Pāli Tripitaka represents the version acknowledged by a particular sect of the Buddhist, namely, the Vibhajjavādins of Ceylon and there can be no doubt that the sacred canon was moulded and modified by them when it was finally edited, and, as it is said, was put down in writing in Ceylon. We cannot, therefore, expect to find an impartial account of the religious tenets of the people of the country where the Enlightened Master preached his new message. But as the Buddhist along with the Jaina books form the only source of our information about the religious beliefs of the Licchavis, we have to take them as the basis of our account of their ideas of religion.

We have already referred to the numerous Caityas in Vaiśali and its suburbs as mentioned in the Mahāvastu. These Caityas are called the Cāpāla, the Saptāmraka, the Bahuputra, the Gautama, the Kapinahya and the Markata-hrada-tira. In the Mahāparinibbāna Suttanta, we also get the names of these shrines.

---

1. Kern, *Manual of Indian Buddhism*, p. 50.

The Exalted One on his last visit to Vaisālī went one day to the Cāpāla Caitya and said addressing the Venerable Ānanda : "How delightful a spot, Ānanda, is Vaisālī, and how charming the Udena Shrine, and the Gotamaka Shrine, and the Shrine of the Seven Mangoes (Sattambaka), and the Shrine of many sons, and the Sārandada Shrine, and the Cāpāla Shrine." The Pāṭika Suttanta which like the Mahāparinibbāna Suttanta, is included in the Dīgha-Nikāya indicates the position of these Caityas. Kandara-masuka, a naked ascetic of Vaisālī sought to please the Licchavis by professing a great attachment to their city ; he says, "so long as I live, I will never go beyond the Udena Shrine on the east of Vaisālī ; the Gotamaka Shrine on the south ; the Sattamba Shrine on the west and the Bahuputta Shrine on the north."<sup>1</sup> From this boasting of Kandara-masuka, it is evident that these shrines were situated in the outskirts of Vaisālī marking its boundaries, as it were. A passage in the Divyāvadāna also gives a list of the Caityas in almost the same words as the Mahāparinibbāna Suttanta : there also the Enlightened One speaks, addressing Ānanda, of the beauties of the Caityas called Cāpāla, Saptāmraka, Bahupattraka and Gautama-nyagrodha.<sup>2</sup> *Bahupattraka* is evidently

1. *Dialogues of the Buddha*, part III, p. 14.

2. *Divyāvadāna*, p. 201.

the same as *Bahuputtraka* of the other texts. Altogether we get the names of eight caityas or shrines in and about Vaiśāli. There can, therefore, be no doubt with regard to the existence of these caityas in the country of the Licchavis. Buddhaghosa in his commentary on the *Mahāparinibbāna Suttanta* explains *cetiyāni* in the text as *Yakkha-Cetiyāni* and about the Sārandada Caitya where the Buddha preached, he says that "this was a Vihāra erected on the site of a former shrine of the Yakkha Sārandada."<sup>1</sup> So that from Buddhaghosa's comments it is but reasonable to assume that the Yakkhas were worshipped in some of the caityas, but the materials at our command do not justify us to assume that the Yakkhas were the only deities worshipped at these shrines. The Buddhist books show that the Vedic gods, Indra and Prajāpatī or Brahma<sup>2</sup> were very popular deities in the regions where the Buddha preached. The *Arthaśāstra* of Kauṭilya<sup>3</sup> also speaks of many gods popularly worshipped besides the Vedic divinities. Some scholars are of opinion that the caityas were "Shrines of pre-Buddhistic worship" and that "they were probably trees

1. *Dialogues of the Buddha*, part II. p. 80; notes 2 and 3.

2. For Brahma—see S. N. 122 seq.; Samy. VI. 1. 1—3, 10, &c. M. P. S. VI. 15, etc. etc.

3. *Arthaśāstra* of Kauṭilya, Ed. by R. Shāma Sāstri, 2nd edition, p. 244.

and barrows."<sup>1</sup> Some of the caityas, as their names suggest, might have been named after the trees which marked the spots, but it would be going too far to imagine merely from the name that these shrines consisted of trees and nothing else, as some scholars would have us believe.

Mahāvīra, the twenty-fourth Tīrthaṅkara of the Jains, as we have seen before, was a citizen of Vaiśālī. Even before his advent,

*Jainism.*

the faith of which he was the last exponent, seems to have been prevalent in Vaiśālī and the country round, in some earlier form. It appears from the Jaina accounts that the religion as fixed and established by Pārvanātha who is revered as the twenty-third Tīrthaṅkara, was followed by some at least of the Kṣatriya people of the north-eastern India, and especially amongst the residents of Vaisālī. We read in the Āyārāṅga Sūtra, "The venerable Ascetic Mahāvīra's parents were worshippers of Pārvā and followers of the Śramaṇas. During many years, they were followers of the Śramaṇas, and for the sake of protecting the six classes of lives they observed, blamed, repented, confessed, and did penance according to their sins. On a bed of Kuśa-grass they rejected all food, and their

---

1. Prof. and Mrs. Rhys Davids, *Dialogues of the Buddha*, pt. II, p. 110., footnote, 2. See also Mr. R. P. Chanda's *Medieval Sculpture in Eastern India*, Cal. Univ. Journal (Arts), Vol. III,

bodies dried up by the last mortification of the flesh, which is to end in death. Thus they died in the proper month, and leaving their bodies, were born as gods in Adbhuta Kalpa."<sup>1</sup> Similar accounts are given in other Jaina works also of the prevalence in the country of a faith which was afterwards developed by Mahāvira. The Śramaṇas or wandering ascetics had been in existence ever since the time of the earlier Upaniṣads and evidently the Śramaṇas that were followed so reverently by the parents of Mahāvira belonged to one of the numerous sects or classes amongst which the Indian ascetics appear to have been divided.

After Mahāvira developed his doctrines and preached his faith of unbounded charity to all living beings in the Vajji land and in Magadha, the number of his followers among the Licchavis appears to have been large and some men of the highest position in Vaisālī appear to have been among them as is seen from the Buddhist books themselves. In the Mahāvagga of the Vinaya Piṭaka we read that Śīha, the general-in-chief of the Licchavis, was a disciple of Nigantha Nātaputta who has been shown by Profs. Bühler and Jacobi to be identical with Mahāvira of the Jaina legends. We read here

---

1. Jaina Sūtras, pt. I., *Ākāraṅga Sūtra* Translated by H. Jacobi, S. B. E. Vol. xxii, p. 194.

how general Siha,<sup>1</sup> a follower of the Niganthas, gradually felt attracted towards the Samaṇa Gotama by listening to the discussions among the Licchavis at the Sañthāgāra or the Mote-hall where they used to meet, discuss and settle all matters relating to politics or religion. One day "many distinguished Licchavis were sitting together assembled in the town hall and spoke in many ways in praise of the Buddha, of the Dhamma and of the Samgha. At that time, Siha, the general-in-chief (of the Licchavis), a disciple of the Nigantha sect, was sitting in that assembly. And Siha, the general, thought : Truly he, the Blessed One, must be the Arahat Buddha, since these many distinguished Licchavis who are sitting here together assembled in the town hall, speak in so many ways in praise of the Buddha, of the Dhamma and of the Samgha. What if I were to go and visit him, the Arahat Buddha." Siha next asked permission to visit Buddha from the Nigantha Nātaputta, who, however, tried to dissuade him from doing so, pointing out the defects in the doctrines preached by the former. "Why should you, Siha, who believe in the result of actions (according to their moral merit) go to visit the Samaṇa Gotama who denies the result of actions ?

1. *Vinaya Texts* translated by T. W. Rhys Davids and H. Oldenberg, S. B. E., Vol. XVII, pp. 108 f.

For the Samāṇa Gotama, Sīha, denies the result of actions ; he teaches the doctrine of non-action ; and in this doctrine he trains his disciples." Sīha's enthusiasm for Buddha abated for the time but it was again roused by the discussions of the other Licchavis, so that he at last did pay a visit to Buddha who gave him a long discourse on the Buddhist doctrine. Sīha was at last converted to the Buddhist faith. That the number of the followers of Mahāvīra at Vaisālī however was very large also appears from this story of Sīha. This general had invited Buddha and the Bhikkhus to take their meal at his house and procured meat from the market for feeding them. But the Jains spread a false report as we read in the Mahāvagga : "At that time a great number of Niganthas (running) through Vesālī, from road to road and from cross-way to cross-way, with outstretched arms, cried : To-day Sīha, the General, has killed a great ox and has made a meal for the Samāṇa Gotama ; the Samāṇa Gotama knowingly eats this meat of an animal killed for this very purpose and has thus become virtually the author of that deed (of killing the animal)."<sup>1</sup> This false report circulated by them only made Sīha firmer in his zeal for the new faith, but the story shows that the number of the Niganthas at Vaisālī was sufficiently large to defy the influence of

---

1. Vinaya Texts, S. B. E., Vol. xvii, p. 116.

such a great man as Siha, and the fact that the conversion of Siha took place at the time that Buddha paid his last visit to the city, shows that though Buddhism had made many converts among the followers of the faith preached by Mahāvīra, yet they were still numerous and powerful at the capital of the Licchavis even after the numerous sermons preached by the Buddha. This is also confirmed by the story of Saccaka, a Nirgrantha, who had the hardihood to challenge the Buddha himself to a discussion on philosophical tenets, before an assemblage of five hundred Licchavis.<sup>1</sup>

We have an ample account of the spread of Buddhism among the Licchavis from the various works in the Buddhist sacred literature. The <sup>Buddhism.</sup> Enlightened One had paid at least three visits, but probably many more, to the city and from the very first he appears to have met with great success among them. We have already seen from the Mahāvastu how great was the veneration with which he was received on his first visit to Vaisāli. The Pāli works have recorded many occasions on which the Licchavis sought the aid of Buddha for the solution of numerous problems about religion and dogma that presented any difficulty to them. These questions and answers put to and given by

---

1. The story of Saccaka is given in detail in this chapter, a few pages below.

the Buddha, though frequently of only a general character and such as would naturally arise in the mind of any Buddhist, may yet help us to get glimpses of the workings of the Licchavi mind with regard to matters of faith, and we think that the bringing together of all these Licchavi questions to the Master will well repay the trouble bestowed upon them.

Once when the Buddha was staying in the Kūtagārasālā at Mahāvana in Vaisālī, a Licchavi named Bhaddiya paid a visit to the Buddha and

Bhaddiya, a  
Licchavi and  
the Buddha.

told him : "I have heard that the Samāna Gotama is a magician who knows the magic spells by virtue of which he attracts the followers of the faiths. The Buddha replied, "Oh Bhaddiya, when you know yourself that these dhammas are sources of suffering (Akusalā), you shun them."<sup>1</sup>

On another occasion we find that when the Buddha was at Vaisālī, a Licchavi named Sālho and another Licchavi named Abhaya approached

Two Licchavis  
and the Buddha.

the Buddha. Sālho, the Licchavi, said to the Buddha, "There are some Samānas and Brāhmaṇas who preach that a flood may be crossed by purity of sīla and tapa (penance); what does the Exalted One say about it? The Buddha

---

1. *Anguttara Nikāya*, P. T. S. Vol. II, pp. 190-194.

replied that it was impossible for the Samanās and the Brāhmaṇas who were not pure in deed, whether bodily or mentally and also in speech. Just as a warrior destroys a large army, so a noble disciple destroys all the creatures of Avidyā.<sup>1</sup>

A Licchavi minister (Mahāmātra) Nandaka approached the place where the Blessed One

Licchavi minister  
Nandaka and  
the Buddha. was, saluted him and sat at a little distance. The Buddha explained to him the four Dhammas by which a noble disciple can obtain emancipation. Nandaka was told that it was the time to take his bath. Nandaka replied, "No use having an external bath, my faith in the Blessed One will be my internal bath."<sup>2</sup>

We have already recounted how when the Blessed One was at Mahāvana, many young Licchavis who having taken well-arranged bows, surrounded by dogs youths used to wander about in the Mahāvana, now sat silent and demure by the Buddha, who was seated at the foot of a tree and how Mahānāma, a Licchavi of rather advanced age, expressed his surprise that these arrogant youths who were rather rowdy in their daily life, had become so mild and gentle before the Exalted One.<sup>3</sup> On another occasion when the Buddha

1. *Āṅguttara Nikāya*, P. T. S. Vol. II, pp. 200-202.

2. *Saṃyutta Nikāya*, P. T. S. Vol. V, pp. 389-390.

3. *Āṅguttara Nikāya*, Vol. III, pp. 75-78.

was at Vaisālī, there were 500 Licchavis assembled at the *Sārandadacetiya*. There was a talk about the five kinds of rare gems; Hatthiratana, Assaratana, Maniratana, Itthiratana and Gahapati ratana. The Licchavis placed a man on the road

with instructions to inform them  
500 Licchavis  
and the Buddha when he would see the Buddha coming.

He informed the Licchavis about his advent. They approached him and requested him to go to the *Sārandadacetiya*. The Buddha agreed and went to the shrine. The Licchavis informed the Buddha that a discussion had arisen among them about the five kinds of rare gems. Buddha said, "The Licchavis who indulge in kāma or desire speak of such a topic." Buddha solved the problem by speaking of five kinds of precious gems. It is difficult to get such persons as realise the Tathāgata's dhamma. It is difficult to get such persons as strictly follow the Tathāgata's Dhamma. It is also difficult to find a person who is grateful and who is an exponent of gratefulness. The appearance of Tathāgata on earth is rare. So also is the preacher of Tathāgata's Dhamma.<sup>1</sup>

The Āṅguttara Nikāya<sup>2</sup> speaks of a large number of Licchavis, who, when going to see the Buddha who was at Vaisālī, resounded the

1. *Āṅguttara Nikāya*, Vol. III, pp 167-168.

2. P. T. S. Vol. V, p 133.

Mahāvana with a great tumult of joy on seeing the Buddha, as they were greatly devoted to him and as they had a strong faith in him. This noise so greatly troubled the Bhikkhus that they were unable to proceed with their meditation, and the Buddha remarked, "Sound is the hindrance of meditation." The Aṅguttara-Nikāya<sup>1</sup> narrates how on another occasion, when the Blessed One was at Vaisālī, he was worshipped by 500 Licchavis arrayed in various coloured garments, ornaments, and trappings. The Licchavis gave Piṅgiyāni 500 upper garments, after listening to a gāthā in praise of the Buddha sung by him. Piṅgiyāni offered the Buddha three garments. Then the Buddha spoke of the five rare gems before the Licchavis.

Añjana-Vaniya was born at Vaisālī in the family of a rājā of the Vajjians. During his adolescence, the three-fold panic of Anjana-Vaniya. drought, sickness and non-human foes affected the Vajjian territory. Afterwards the Exalted One put a stop to the panic and addressed a great concourse. Hearing his discourse, the prince won faith and left the world. After passing through the preliminary training, he settled in the Añjana wood at Sāketa. When the rains drew near, he got a castaway couch and built over it a hut of grass and engaged himself

*Jubilations of  
the Licchavis at  
the sight of the  
Buddha.*

in a strenuous study for one month. Then he won Arhatship.<sup>1</sup>

Vajjiputta or the son of the Vajjis was the son of a Licchavi rājā at Vaisālī. He went to the Vihāra to attain salvation when Vajjiputta the Master was preaching. Hearing him he entered the order and in due course acquired six-fold Abhiññā.<sup>2</sup>

Sīhā, a daughter of the sister of the Licchavi general Sīha, was born at Vaisālī at the time of Gotama Buddha. She was called Sīha.

Sīhā, after her maternal uncle, Sīha.

When she attained years of discretion, one day she heard the Master teaching the Norm. She became a believer and obtained the consent of her parents to enter the order. When she was attempting to gain insight, she was unable to prevent her mind from running on objects of external charm. Thus harassed for seven years, she at last made up her mind to put an end to her life. Taking a noose, she hung it round the bough of a tree and having it tied round her neck, she made her mind bend upon insight. At last she won Arhatship with a thorough grasp of "the Norm in form and in meaning."<sup>3</sup>

Jentī or Jentā was born in a princely family

1. *Psalms of the Brethren*, p. 56.

2. *Ibid*, p. 106.

3. *Psalms of the Sisters*, Translated into English by Mrs. Rhys Davids, pp. 53-54.

of the Licchavis at Vaisālī. She won Arhatship after hearing the Dhamma preached by the Buddha. She developed the seven sambojjhangas.<sup>1</sup>

Vāsitthī was reborn in a clansman's family at Vaisālī. Her parents gave her in marriage to a clansman's son of equal position. She had a son. When the child was able to run about, he died. She being worn and overwhelmed with grief, came to Mithilā. There she saw the Exalted One, self-controlled and self-contained. At the sight of the Buddha she got back her normal mind from the frenzy that had caught hold of her. The Master taught her the outlines of the Norm. Performing all proper duties, she acquired insight and struggling with the help of full knowledge, she soon attained Arhatship together with a thorough grasp of the Norm in form and in spirit.<sup>2</sup>

Ambapāli was finally re-born at Vaisālī in the king's gardens at the foot of a mango tree. She was brought by the gardener to the city. She was known as the mango-guardian's girl. She was so very beautiful that many young princes wanted to have her. She was made a courtesan. Later on, out of reverence for the Master, She built a Vihāra in her own gardens and gave it

1. *Psalms of the Sisters*, pp. 23-24.

2. *Ibid.*, pp. 79-80.

over to him and the order. When she heard her own son preaching the 'Norm', she tried to acquire insight.<sup>1</sup>

The evanescence of her own body was noticed by her and she saw transitoriness in every phenomenon of the universe. At last she attained Arhatship.<sup>2</sup>

Sambhūta, reborn in a clansman's family, was converted by the Treasurer of the Norm, Ānanda, and entered the order. With his Sambhūta developed insight he won Arhatship. Seeing the Vajjian brethren put forth the ten theses a century after the Parinibbāna of the Exalted One, the Thera Sambhūta moved by righteous emotion at the proposed perversion of the Dhamma and Vinaya, gave some good advice which might be stated as follows : "A man should have a definite plan and principle. One having it will not suffer, but will get ample rewards in proper time."<sup>3</sup>

A hundred years after the passing away of the Buddha, certain Vajjiputtaka bhikkhus, the residents of Vaisālī, began to indulge in practices prejudicial to the interests of Buddhism. They proclaimed ten indulgences as permissible, namely : "(1) storing of salt<sup>4</sup> ; (2) the

1. *Psalms of the Sisters*, pp 120-121.

2. *Ibid*, p. 125.

3. *Psalms of the Brethren*, p. 182.

4. Note—Priests can keep salt only for seven days. But if kept in horn, they would be able to retain it for any length of time—J. A. S. B. Vol. VI., pt. II., p. 728. (1837).

taking of the midday meal when the sun's shadow shows two finger-breadths <sup>Ten indulgences and Vajjiputtaka bhikkhus.</sup> afternoon ; (3) the going to some village ( or to another village ) and there eating fresh food ; (4) residing (in the same parish and yet holding the Uposatha separately) ; (5) sanction ( of a solemn act in an incomplete chapter) ; (6) the (unconditional) following of a precedent ; (7) the partaking of unchurned milk ; (8) of (unfermented) toddy ; (9) the use of a mat without fringes ( not conform with the model prescribed ) ; (10) to accept gold and silver.<sup>1</sup>

At this period, the venerable Yaso, the son of Kākandaka, during his pilgrimage <sup>Yaso.</sup> in the Vajji country heard of these ten indulgences being preached and practised by the Bhikkhus and thus meditated, "Having myself heard of the calamity which is impending over the religion of the deity gifted with ten powers, should I be deficient in my exertions ( to avert it ), that proceeding would be unbecoming of me : wherefore disgracing these impious ( characters ), let me glorify Dhamma." Thus meditating he went to the Kūtagāra Hall in the Mahāvana at Vaiśālī. The Bhikkhus of Vaiśālī, on the Uposatha day in question, filling a golden basin with water, and placing

1. Kern's *Manual of Buddhism*, p. 103.

it in the midst of the assembled priests, thus appealed to the devotees of Vaisālī, who attended there, "Beloved ones ! bestow on the priesthood either a kahāpana or half, or a quarter of one, or even the value of a māsa, to the priesthood, it will afford the means of providing themselves with sacerdotal requisites." Seven hundred neither more nor less were selected (for the convocation). From this circumstance this convocation on the Vinaya is also called the "Sattasatika" (the convocation of the seven hundred). At this meeting, twelve thousand Bhikkhus assembled, brought together by the exertions of the venerable Yaso. In the midst of these discussions, by the interrogation of the

<sup>Judgment of suppression finally pronounced</sup> venerable Revata, and by the exposition of the Vinaya by the Thera Sabbakāmi, the ten indulgences being thoroughly inquired into, a judgment of suppression was finally pronounced.<sup>1</sup>

Mr. Beal in his Romantic Legend of Sākyā Buddha<sup>2</sup> says that the people of Vaisālī owing to their imperfect knowledge of the laws of self-discipline and mortification, could not use true discernment in their religious life

<sup>Beal's opinion regarding the inhabitants of Vaisali</sup>

1. *Examination of the Pāli Buddhistical Annals*, Vol. VI, part II, p. 729, J. A. S. B., 1837 (September).

2. *Romantic Legend of Sākyā Buddha from the Chinese Sanskrit*, pp. 167-168.

and search after deliverance. There was an old king named Druma, for example, in the city of Vaiśālī, who retired into solitude, but afterwards forsaking his hermit cell, came back to govern his kingdom with justice.

But we cannot agree with Mr. Beal. It is evident from the Psalms of the Brethren and Sisters that many people of Vaiśālī, both male and female, though they had fallen off from virtue at first,

Beal's opinion discussed. were, later on, greatly influenced by the preaching of the Norm and became self-controlled and self-disciplined. They advanced so far as to attain Arhatship which they could not have gained if they had failed to use true discernment in their religious life and search after deliverance.

The influence that the teachings of the Exalted One exercised upon the fierce Licchavis, is unique. Of the many stories showing how noble and inspiring were the Blessed One's teachings, we give below one indicating how they cured a wicked prince of the ferocity of his spirit and temper.

It has been said of a wicked Licchavi prince<sup>1</sup> that he was so very fierce, cruel, passionate and vindictive that none could dare to utter more than

1. *Ekapappa Jātaka* (Cowell's Edition) Vol. I. p. 316.

two or three words in his presence, even his parents, relations and friends, could not make him better. So at

**Wicked Liecha-  
vi prince.**

last his parents resolved to bring him to the All-wise Buddha for his rectification. Accordingly he was brought before the Buddha who addressed and said to him thus—"Prince ! a man should not be cruel, passionate and ferocious because such a man is harsh and unkind to his father, mother, brother, sister, children, friends, relatives and to all and thus he is looked upon with terror and hatred by all. He will be reborn in hell or other place of punishment after this life ; and however adorned he may be in this life, he looks ugly ; although his face is beautiful like the orb of the full moon, yet it is loathsome like a scorched lotus or disc of gold overworn with filth. The violence of his rage impels him to commit suicide and thus meeting his death by reason of his own rage he is reborn into torment. So also those persons who injure others are not only hated in this life but will after their body's death, pass to hell and punishment and when they are again born as men they are destined to be beset with disease and sickness of eye and ear. So let all men show kindness and also do good to others and thereby they will avoid hell and punishment."

The magic power of this wholesome and edifying lecture had the beneficial effect of

removing the arrogance and selfishness of the prince from the core of his heart, which became afterwards full of love and kindness.

Now the influence of the Buddha's teachings which changed the mood of the wicked prince was observed by the brethren who talked together as to how a single lecture could tame the fierce spirit of the prince while the ceaseless exhortations of his parents were of no avail. They also remarked thus "as an elephant-tamer or a horse-tamer makes the animal go to the right or left so the Blessed One—the All-wise Buddha, guides the man whithersoever he wills, along any of the eight directions and makes his pupil discern shapes external to himself. The Blessed One is hailed as chief of the trainers of men, supreme in bowing men to the yoke of truth. There is no trainer of men like unto the supreme Buddha." The people of Vaisāli were so devoted to the Buddha that they made a cairn at Vaisāli over the remains of the Buddha and celebrated a feast.<sup>1</sup>

From what has been given above about the religious problems of the Licchavis, it must have become sufficiently clear that many of them

**Philosophical problems.** were of a religious turn of mind. We shall further show that the people of Vaisāli were meditative and very

---

1. *Mahāparinibbāna Sutta*, *Buddhist Sutras* (S. B. E., Vol. XI, p. 134).

often dealt with philosophical questions relating to Nirvāṇa,<sup>1</sup> the means of attaining Nirvāṇa,<sup>2</sup> *dosa, moha, adosa, amoha*,<sup>3</sup> *sīla, samādhi, paññā, vimutti*,<sup>4</sup> and the influence of the purity of *sīla, tapa*, etc.<sup>5</sup>

Philosophy was much cultured and developed by them. Serious problems relating to the destruction of action, destruction of sensation,<sup>6</sup> etc., engaged the attention of the Licchavis. They took delight in Jhānas.<sup>7</sup> Dr. Barua in his *Prolegomena to a study of the History of Buddhist Philosophy* (p. 42) says that the Vijiputtakas or Vātsiputriyas were soul theorists and their conception of soul (Ātmā) or personality was quite distinct from the Sāṅkhyā or Vedānta conception. They believed in the existence of hell specially the Sattussadam Nirayam.<sup>8</sup> They held that a sinner was to suffer in hell on account of his evil deeds.

When the Blessed One was at Vaisālī, 500 Licchavis assembled in the Saṅthāgāra on account of some business. The Saccaka, a nigantha and the Licchavis. Nigantha Nāthaputta Saccaka approached the place where the Licchavis were and said to the Licchavis "Let

1. *Saṅhyutta Nikāya*, LV, pp. 261-262.

2. *Āṅguttara Nikāya*, pt. I, pp. 220-222.

3. *Ibid*, pt. II, pp. 190-194.

4. *Ibid*, pt. II.

5. *Ibid*, pt. II, pp. 200-202.

6. *Ibid*, pt. I, pp. 220-222.

7. *Ibid*, pt. II, p. 191.

8. *Petavatthu* (P. T. S.) pp. 45-46.

the Licchavis come out to-day ; I shall hold a conversation with Samāna Gotama. If the Samāna Gotama places me in the same position in which I am placed by the monk Assajī who is a Sāvaka, I shall defeat Samāna Gotama by my argument like a strong man catching hold of a goat by its long hair and moving it in any way he likes." Saccaka mentioned various ways in which he was going to treat Samāna Gotama, if Samāna Gotama would be defeated. Some Licchavis enquired how Gotama would meet the argument of Saccaka, the Niganṭhaputta, and *vice versa*, while others enquired how Niganṭhaputta Saccaka would meet the arguments of Samāna Gotama and *vice versa*. Saccaka induced 500 Licchavis to go with him to the Mahāvana to listen to his discussion with Gotama. He approached the place where the Bhikkhus were walking up and down and asked them, "we are anxious to see Gotama, the Blessed One." The Buddha was seated to spend the day in meditation at the foot of a tree in the Mahāvana forest. Niganṭhaputta Saccaka with a large number of Licchavis went to the Blessed One and having exchanged friendly greetings with him, sat at a little distance. Some Licchavis saluting him took their seats ; others exchanged friendly greetings with him and then took their seats ; some saluting with folded hands, sat at a little distance ; some prominent Licchavis giving out their names

and family names, took their seats at a little distance. Some remained silent and sat at a little distance with great devotion to the Blessed One. Then arguments relating to the *samghas* and *gaṇas*, some knotty points of Buddhist psychology and some knotty metaphysical questions, were started between Niganthaputta Saccaka and the Blessed One. Saccaka being defeated, invited the Blessed One who accepted the invitation. The Licchavis were informed of this and asked to bring whatever they liked at the dinner which would be held on the following day. At the break of day, the Licchavis brought five hundred dishes for the Buddha.<sup>1</sup> The Niganthaputta and the Licchavis became greatly devoted to the Blessed One.

Then again we read of Mahāli, a Licchavi, who went to the Buddha and told him that

Pūrana Kassapa was of opinion  
*Mahali, a*  
*Licchavi.* that there was no cause of the  
 sin of beings and without cause  
 they suffered and there was no cause of  
 the purity of being and without cause they  
 were purified. Buddha refuted this theory of  
 Pūrana Kassapa by raising the subtle philosophi-  
 cal discussion about the five *khandas* and  
 afterwards the Buddha succeeded in making him  
 understand that what Pūrana Kassapa had taught  
 him did not hold good : it fell to the ground

---

<sup>1</sup> Culasaccaka Sutta, *Majjhima Nikāya*, Vol. I, pp. 227-237

The Samyutta Nikāya relates that when the Blessed One was at Ukkācelā in the Vajji country with a large congregation of monks, he was told that owing to the passing away of Sāriputta and Moggallāna, the congregation seemed to be empty. Buddha said, "You depend on yourself and not on others. Meditate on four satipatthānas. Tathāgata has no grief or lamentation for the passing away of such great disciples because what is born for some cause is subject to decay."<sup>1</sup>

The Aṅguttara Nikāya<sup>2</sup> also speaks of a Licchavi named Mahāli who said to the Buddha,

"What is the cause of sinful act?"

Buddha on sin and merit. The Blessed One answered, "If

a person's mind is bent upon evil thoughts, avarice, hatred, delusion, surely he accumulates sins. If a person be free from these, he accumulates merits."

When Ānanda was at Vaiśālī, Abhaya, a Licchavi and another Licchavi named Pandit-

Abhaya, a Licchavi. takumāra went to Ānanda. Abhaya said to Ānanda, "Nigantha Nātha

putta is all-knowing, all-seeing, knows the light of knowledge (i. e. has insight into knowledge); he comes to know by meditation the destruction of old actions. From the destruction of action there is the cessation of suffering;

1. Vol. V. pp. 163-165.

2. Vol. N. pp. 86-87.

from the cessation of suffering, we have the destruction of sensation and for the destruction of sensation, suffering will be no longer on earth. There is an overcoming of suffering by purity in the present existence." The three kinds of purity which are not subject to decay have been expounded by the Buddha. These three kinds of purity are the means of attaining Nirvāna and overcoming suffering.<sup>1</sup>

The Samyutta Nikāya<sup>2</sup> relates that when Sāriputta dwelt at Ukkācelā among the Vajjians, a monk named Sāmanḍaka went to the place where Sāriputta was and asked him, "What is Nirvāna?" Samandaka and Sariputta. "It means *rāgakkhaya*, *dosakkhaya* and *mohakkhaya*; there is a path for the realisation of Nirvāna." "What is that path?" "It is the sublime eightfold path e.g. right speech, right action, etc."

In the same Nikāya<sup>3</sup> we find that when the Blessed One was dwelling at Vaisālī, Uggo, a Licchavi householder of Vaisālī approached him and asked him thus, "why Uggo, a Licchavi house-holder. do some obtain Parinibbāna in the present existence while others do not?" It was replied that he who was free from attachment obtained Parinibbāna

1. Aṅguttara Nikāya, Vol. I. (P. T. S.) pp. 220-221.

2. Saṃyutta Nikāya, Vol. IV. (P. T. S.), pp. 261-262.

3. Ibid p. 109.

in this existence and he who was not free from attachment did not.

It is stated in the Aṅguttara Nikāya<sup>1</sup> that lobha, dosa or moha arises in a man internally for bad. It does not at all arise for good. A garrulous man only for avarice kills men, steals and speaks falsehood. Buddha explains dosa, lobha and moha and he distinctly states that these are for man's adversity and he further states "Alobha, adosa and amoha arise for the good of the people. A good man teaches his disciples to remove his lobha, dosa and moha." This was preached by the Buddha to Bhaddiya,

**Bhaddiya, a Licchavi.** a Licchavi, who was delighted and Bhaddiya requested Buddha to have

him as his Sāvaka. The Buddha accepted him as his disciple and said, "If I be successful in inducing all rich khattriyas and brāhmaṇins to give up all *akusalas* and perform

**Uggo, a Licchavi Officer.** *kusalas*, it will be good." The same Nikāya<sup>2</sup> relates that Uggo,

an officer of the Licchavis, had extraordinary qualities. As soon as he saw the Buddha, strong faith arose in him and he became one of his devoted followers.

1. Aṅguttara Nikāya, (P. T. S.), part. II. pp. 190-194.

2. Ibid., IV., p. 212.

## CHAPTER V.

### Government and Administration of Justice.

The Licchavis formed a great and powerful republic ; there was no hereditary sovereign, the power of the state being vested in the assembly of citizens, each of whom called himself a rājā or king. This form of government as described in the Buddhist books was not rare in ancient India ; there is ample evidence to show that in ancient times this form was much more in vogue than we are led to imagine from later literature. It is certainly a very remarkable phenomenon that while to the south of the Ganges, in Magadha, an empire was being built up first under the Śisunākas, next under the Nandas and later still under the Mauryas, to the north of the same river, the Licchavis formed a powerful republic which defied for long the might of the Magadhan monarchs ; yet we must remember that imperialism, as such, was a later product in India ; in fact, we do not come across any such thing before Candra Gupta Maurya.

The Licchavis formed what is called in

ancient Indian literature, a *Samgha* or *Gana*, that is, an organised corporation. One of the Buddhist canonical books, the *Majjhima Nikāya*,<sup>1</sup> speaks of the Vajjis and the Mallas as forming samghas and *gaṇas*, that is, clans governed by an organised corporation and not by an individual sovereign, the power of the state being vested in the corporation. The *Mahāvastu*<sup>2</sup> says that when plague raged in their city, one of them, Tomara, was elected by the *Gaṇa* to represent their difficulties before the Buddha and bring him over to their city. Kauṭilya, the great minister of the first Maurya Emperor, has also indicated in his *Arthaśāstra* the real nature of the Licchavi form of government. He speaks of the Licchavis in the chapter on the conduct of corporations.<sup>3</sup> He says that the *saṅghas* or corporations of the following people, viz., the Licchavis, the Vṛjis, the Mallas, the Madras, the Kukuras, the Kurus, the Pāñcālas and others "lived by the title of a *rājā*"; this apparently means that among these peoples, each one called himself a *Rājā*, that is, an independent ruler who did not owe allegiance or pay revenue to any one else; but each of them

1. P. T. S. Vol. I, p. 231.

2. Vol. I, p. 254.

3. *Arthaśāstra* translated by R. Shamasastri p. 455.

The Licchavi  
Samgha and  
*Gana*.

Kauṭilya on  
Licchavi  
Samgha.

held up his head high and not merely looked upon himself as a rājā but to him the word 'rājā' had come to be a usual designation which was recognised not only by his fellow clansmen but also by the other peoples of India. Kautilya's characterisation of such people "as living by the title of a rājā"—*Rājaśabdopajivinah*—does clearly indicate that each one of them individually did not exercise the function of a rājā or sovereign; the real power and authority of the rājā or sovereign must have been vested in the samgha or corporation while each of them individually had only the title Rājā. This is corroborated by the description given of the Licchavis in the Lalita Vistara which though a comparatively later work yet evidently preserves the tradition in a correct form when it says that at Vaiśālī there was no respect for age, nor for position, whether high or middle or low; each one there thought "I am a king and I am a king."<sup>1</sup> Even the lowest there did not think themselves in any way inferior to others who happened to enjoy a higher position by reason of rank or wealth. Similarly the Mahāvastu<sup>2</sup> speaks of the twice eighty four thousand Licchavi rājās residing within the city of Vaiśālī, thus showing that all the Licchavis living

1. Ed. Lefmann, Vol. I., p. 21.

2. Vol. I., p. 271.

in Vaiśālī were rājās. The Pāli commentaries, as for example, the preambles to the Cullakāliṅga Jātaka<sup>1</sup> and the Ekapanna Jātaka<sup>2</sup> speak of 7707 rājās of Vaiśālī. Throughout the Pāli literature also we find numerous passages in which an individual Licchavi is called a rājā as will be apparent from the numerous passages that we have quoted from the Buddhist literature in previous chapters. Kauṭilya's account shows that this designation of each individual clansman was not confined to the Licchavis alone but was shared by them along with many other warrior peoples of northern India from the land of the Madras on the north-western frontier up to the Vṛji land in the east ; we happen to possess independent corroborative evidence of this statement of Kauṭilya's in the Buddhist literature with regard to the Licchavis. The same state of things must have been in existence among the other tribes mentioned by Kauṭilya.

Kauṭilya<sup>3</sup> observes about all these samghas that by virtue of their being united in such corporations, they were unconquerable by others ; this shrewd politician<sup>4</sup> further observes that for

1. Faubert, Vol. III., p. 1.

2. Faubert, Vol. I., p. 504.

3. Samghābhisaṁhatatvāt dhrisyān pareśām.—Arthaśāstra (2nd Ed.) p. 378.

4. Samgha lābho daṇḍa mitrajābhānāmattamah.—Ibid., p. 378.

a king, the winning over to his side of such a corporate body was the acquisition of a best friend, that of all his allies, a corporation was the best and most helpful because of the power derived from their union which made them invincible. Buddhist books testify that the Licchavis were so strong as to defy the aggression of their country by any foreign power on account of their unity and concord

**Unity of the  
Licchavis.**

and their practice of constantly meeting in their popular assemblies, and that this made them almost invincible. When Ajātaśatru sent his prime minister to ascertain the views of the Buddha with regard to his proposed extermination of the Vṛjis, the Blessed one said addressing Ānanda, "Have you heard, Ānanda, that the Vajjians hold full and frequent public assemblies?" "Lord, so I have heard," replied he, "So long, Ānanda," rejoined the Blessed one, "as the Vajjians hold these full and frequent public assemblies; so long may they be expected not to decline but to prosper."<sup>1</sup> And in like manner questioning Ānanda and receiving a similar reply, the Exalted one declared the other conditions which would ensure the welfare of the Vajjian confederacy:—"So long, Ānanda, as the Vajjians meet together in concord and rise in concord and carry out their undertakings in concord—so

---

1. *Buddhist Suttas*, S. B. E., Vol. IX, p. 3.

long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days—so long as they honour and esteem and revere and support the Vajjian elders and hold it a point of duty to hearken to their words—so long may the Vajjians be expected not to decline but to prosper.”<sup>1</sup> From the above statements about the Licchavis we come to learn that they were governed by an assembly where the people of their clan met for discussion about all matters and we see further that these meetings were held often and frequently. The public hall where they used to hold these meetings was called the Saṅthāgāra and there they

*Santhagara—discussed both religion and politics.*

We have seen in the story of the conversion of Siha that the Licchavis met at the Saṅthāgāra to discuss the teaching of the Buddha. The procedure that was followed in these assemblies in arriving at a decision on any particular matter before the council of the Licchavi samgha, may be gathered, as Professor D. R. Bhāndārkar<sup>2</sup> has pointed out, from an account of the procedure followed at the ceremony of ordination at the samgha of the Buddhist

*Procedure of  
the Assembly.*

1. Buddhist Suttas, S. B. E., Vol. XI, pp. 3 & 4.

2. Carmichael Lectures, 1918., p. 181.

Bhikkhus. There can be no doubt that in organising the Buddhist *samgha*, the Buddha had, as his model, the political *samghas* of north-eastern India, especially that of the Licchavis whose corporation, as we have seen above from the discourse of the Buddha with Vassakāra, the Magadhan minister—he esteemed very highly. And we further observe from the *Mahāparinibbāna Sutta*<sup>1</sup> that just after speaking of the great merits of the Licchavi institutions, the Exalted one called together in the service-hall at Rājagrha all the members of the Buddhist congregation in the neighbourhood of that city and impressed on them that the virtues that he had extolled in the Licchavis were indispensable for the welfare of every organised community. Fortunately for us, the rules of procedure followed in the Buddhist community or *samgha* have been preserved in the description of the *Upasampadā* or ordination ceremony in the *Pātimokha* section of the *Vinaya Pitaka*, and from it we can form an idea of the procedure followed in the political *sangha* of the Licchavis. First of all, it appears, was elected an officer called the *Āsana-Paññāpaka* or regulator of seats whose function seems to have been to seat the members of the congregation in the order of their seniority.<sup>2</sup> As in the Buddhist congregation,

1. *Buddhist Suttas*, pp. 5—11. (S. B. E. Vol. XI.)

2. *Vinaya Texts*, S. B. E., Vol. XX, p. 408. F.

so among the Licchavis, the elders of the clans were highly respected as we see from the Mahāparinibbāna Suttanta of the Dīghanikāya.<sup>1</sup>

We next come to the form of moving a resolution in the council thus assembled and seated by the Āsana-Paññāpaka. "The mover first announces to the assembled Bhikkhus what resolution he is going to propose : this announcement is called *Natti*. After the *Natti*, follows the question put to the Bhikkhus present if they approve the resolution. This question is put either once or three times ; in the first case we have a *Nattidutiya Kamma* ; in the second case, a *Nattikatuttha Kamma*."<sup>2</sup> This last process in which the question is put three times after the *Natti* or *Jñāpti* is illustrated by the process prescribed by the Buddha for the Upasampadā ordination given in the Mahāvagga. "I prescribe, O Bhikkhus, that you confer the *Upasampadā* ordination by a formal act of the order in which the announcement (*natti*) is followed by three questions.

'And you ought, O Bhikkhus, to confer the *Upasampadā* ordination in this way : Let a learned, competent Bhikkhu proclaim the following *natti* before the samgha :

'Let the Samgha, reverend Sirs, hear me.

1. *Buddhist Suttas*, S. B. E. Vol. XI, p. 3.

2. Rhys Davids & Oldenberg—*Vinaya Texts*, pt. I, p. 19, Note 2.

This person N. N. desires to receive the *Upasampadā* ordination from the venerable N. N. (i. e. with the venerable N. N. as his Upajjhāya or Upādhyāya). If the Samgha is ready, let the Samgha confer on N. N. the *Upasampadā* ordination with N. N. as Upajjhāya. This is the natti.

'Let the Samgha, reverend Sirs, hear me. This person N. N. desires to receive the *Upasampadā* ordination from the venerable N. N. The Samgha confers on N. N. the *Upasampadā* ordination with N. N. as Upajjhāya. Let any one of the venerable brethren who is in favour of the *Upasampadā* ordination of N. N. with N. N. as Upajjhāya, be silent, and any one who is not in favour of it, speak.'

'And, for the second time I thus speak to you : Let the Samgha (&c., as before).

'And for the third time I thus speak to you : Let the Samgha...&c.'

'N. N. has received the *Upasampadā* ordination from the samgha with N. N. as Upajjhāya. The Samgha is in favour of it, therefore it is silent. Thus I understand.'<sup>1</sup>

As might be expected in such a democratic assembly, there were often violent disputes and quarrels with regard to controversial topics. In such cases the disputes were settled by the votes of the majority and this voting was by ballot;

<sup>1</sup>. Rhys Davids and Oldenberg—*Vinaya Texts*, Pt. I, pp. 169-170.

voting tickets or *śalākas* were served out to the voters, and an officer of approved honesty and impartiality was elected to collect these tickets or voting papers. This is evidenced by the Cullavagga which recounts it thus : "Now at that time the Bhikkhus in chapter (Samgha) assembled, since they became violent, quarrelsome and disputatious, and kept on wounding one another with sharp words, were unable to settle the disputed question (that was brought before them). They told this matter to the Blessed one."

"I allow you, O Bhikkhus, to settle such a dispute by the vote of the majority. A Bhikkhu who shall be possessed of five qualifications shall be appointed as taker of voting tickets—one who does not walk in partiality, one who does not walk in malice, one who does not walk in folly, one who does not walk in fear, one who knows what (votes) have been taken and what have not been taken." The appointment of this officer who was called the *Śalākāgāhāpaka* was also made by the whole assembly.<sup>1</sup>

There was also a provision for taking votes of the members who could not for any reason be present at a meeting of the assembly. The Mahāvagga mentions an example. On an occasion when the Buddha asked all the Bhikkhus

*Absentee's vote counted*

1. Cullavagga, S. B. E. Vol. XX., Vinaya texts, pt. III, p. 25.

to assemble in the samgha, "a certain Bhikkhu said to the Blessed One : 'There is a sick Bhikkhu, Lord; who is not present.' I prescribe, O Bhikkhus, that a sick Bhikkhu is to declare (lit. to give) his consent (to the act to be performed) etc."<sup>1</sup> This declaration of consent of an absent member to an official act was called *Chanda (Khanda)*.

A quorum was required and difficulty was often experienced in getting the right number, so that the Buddha exhorted the Bhikkhus to help **Quorum** to complete the quorum.<sup>2</sup> There are other detailed rules in the Vinaya Piṭaka for the regulation of the assembly. This elaboration and perfection of the procedure as well as the use of so many technical names to designate each particular detail shows that the organisation of these democratic assemblies had already been developed and elaborated among the political samghas like that of the Licchavis and that the Buddha only adopted them for the regulation of his religious samgha or congregation.<sup>3</sup> The Tibetan works mention a Nāyaka who was the chief magistrate of the Licchavis and was elected by the people or

1. Mahāvagga, S. B. E., XIII, p. 277.

2. Ibid, pp. 307-309.

3. For the democratic organisation of the Licchavis, see Prof. P. R. Bhāndārkar's *Carmichael Lectures* 1918, pp. 179-184.

"rather by the ruling clans of the Licchavis."<sup>1</sup> We do not know exactly what his functions were; perhaps he was an executive officer for carrying out the decisions of the assembly. There does not appear to have been any chief of the position of Suddhodana among the

**Rājas, Uparājas and Bhandaga-rikas.** Sākyas. The preamble to the *Ekapanṇa Jātaka*<sup>2</sup> relates that, of

the rājās who lived in Vaisālī permanently exercising the rights of sovereignty, there were 7707 and there were quite as many Uparājas or subordinate officials, quite as many Senāpatis or generals and quite as many Bhāndāgārikas or treasurers. A passage in the preamble to the *Cullakālinga Jātaka*<sup>3</sup> also says, "of the Licchavi Rājās, 7707 Licchavis had their abodes at Vaisālī. All of them were given to arguments and disputations." Now what are these Licchavi Rājās mentioned in the preambles to the two Jātakas? It will be observed that for the phrase "7707 Rājās" in the first passage above referred to, there is substituted "7707 Licchavis" in the second. We may therefore take it that the two terms Rājā and Licchavi are synonymous. The form in which the sentences are put, shows that the Rājūs and the Rājās are not identical. The word Rājūka occurs in the inscriptions of

1. Rockhill, *Life of the Buddha*, p. 62.

2. Faubert, Vol. I, p. 504.

3. Ibid., Vol. III, p. 1.

Asoka<sup>1</sup> in the sense of a high official and we know that Rājā and Rājūka mean the same thing, the suffix 'ka' at the end being added without signifying any change in the meaning. Therefore it is evident that the word Rāju is used here in the sense of a high official. We take it that Rājūs were the representatives of the Licchavi Rājās at the general assembly in which was vested the right of exercising the sovereign authority. The number 7707 cannot be the number of all the Licchavis living in the town of Vaiśālī ; it would be too small a number for a great people that commanded respect for many centuries for their prowess and power and also it is too small a number for a people that filled almost the whole of such a large city as Vaiśālī ; in fact, we are told by the Mahāvastu that the Licchavis who went out of their capital, Vaiśālī, to meet the Buddha on his first visit to their city, numbered so many as twice 84 thousand which was not an incredible number for such an extensive city as Vaiśālī which itself denotes, as we have said before, 'the large city' by preference. We, however, do not insist upon 7707 representing the exact number of members of the ruling assembly ; it is evidently an artificially concocted number, seven being used from the idea that it has some magic potency ; 7707

---

1. "Sarvata vijite mama Yutā ca Rājūke ca Prādesike ca"—  
Rock Edict. III, Girnar Version.

means simply a large number. It is significant that none of the canonical texts themselves give this number, which occurs only in a later commentary, the *Nidānakathā* of the *Jātakas*. We do not agree with Prof. Bhāṇḍārkar when he says that an *Uparājā*, a *Senāpati* or general and a treasurer formed the private staff of every Licchavi rājā. It simply means that the state had a large number of these officers. If stress is laid upon the fact that all these officers are said to be equal in number with the rājās or high officials, it would mean that each of the representatives had a personal staff of these three officers who helped him in discharging his duties to the state. But there is nothing to show in the texts that a group of these three officers was attached to each of the 7707 members. The whole of the statement simply signifies that the number of Licchavi representatives as well as of the officers was very large. There is, moreover, nothing to show that each of these Licchavis had, as Professor Bhāṇḍārkar thinks, a personal property of his own which was managed by himself with the help of the three officers mentioned above. On the other hand, it is more likely that the land was held as the property of the whole state, that is, as the common property of all the Licchavi residents of Vaisali, each resident having only the *sabda* or title, rājā.

There must have been officers who recorded

the decisions of the council. A passage in the *Mahā Gōvinda Suttanta* of the *Records of the decisions of the Digha Nikāya* seems to justify this conclusion. In describing a meeting of the thirty three gods in the Tāvatimsa heaven, it is said that after the deliberations were over, four great kings recorded the conclusions arrived at. We read in the *Suttanta*, "Then the three-and-thirty gods having thus deliberated and taken counsel together concerning the matter for which they were assembled and seated in the Hall of Good Counsel, with respect to that matter the Four Kings were receivers of the spoken word, the Four Great Kings were receivers of the admonition given, remaining the while in their places not retiring." On this passage the translators observe, "This sounds very much as if the Four Great Kings were looked upon as Recorders (in their memory, of course) of what had been said. They kept the minutes of the meeting. If so (the gods being made in the image of men) there must have been such Recorders at the meetings in the Mote Halls of the clans."<sup>1</sup> This remark is quite justified and without such officers to record the proceedings of such a vast assembly as that of the Licchavis, any practical work would have been impossible.

1. Dialogues of the Buddha, pt. II, pp. 263-264.

A passage in the preamble to the Bhaddasāla Jātaka mentions a tank, the water of which was used at the ceremony of *Abhiṣeka* or coronation of the *Kulas* or families of the *gana-rājās* of Vaisāli.<sup>1</sup> This coronation may refer to the ceremony performed when a Licchavi rājā was elected to a seat in the assembly of the state, or it may denote that the ceremony of coronation was performed when a young Licchavi kumāra or prince as he was called, succeeded to the title and position of his father.

The *Atthakathā* or commentary of Buddhaghosa on the *Mahāparinibbāna Suttanta* gives an account of the judicial procedure. When a

person was presented before the Vajjian rājās as having committed an offence, they without taking him to be a malefactor, surrendered him to the *Viniiccaya-Mahāmāttas* or *Viniiccaya-mahāmātras*, that is, officers whose business it was to make enquiries and examine the accused with a view to ascertain whether he was guilty or innocent. If they found that the man was not a culprit, they released him, but if, on the other hand, they considered him guilty, then instead of proceeding to inflict punishment upon him, they made him over to the *Vohārikas* or *Vyavahārikas*, that

1. Fausboll, *Jātaka*, Vol. IV, p. 144. See also Prof. D. R. Bhāskar's Carmichael Lectures, 1918, pp. 150-151.

is, persons learned in law and custom. They could discharge him if they found him innocent; if they held him guilty, then they transferred him to certain officers called *Suttadharas*, that is, officials who kept up the sūtra or the thread of law and custom existing from the ancient times. They in their turn made further investigation and if satisfied that the accused was innocent, they discharged him. If, however, he was considered guilty by them, then he was made over to the *Attahakūlakā*<sup>1</sup> (lit. "the eight castes or tribes") which was evidently a judicial institution composed of judges representing eight kulas or tribes.

The *Attahakūlakā*, if satisfied of the guilt of the offender, made him over to the *Senāpati* or commander of the army who made him over to the *Uparājā* or sub-king, and the latter in his turn, handed him over to the *Rājā*. The *Rājā* released the accused if he was innocent; if he was found guilty, the *Rājā* referred to the *Pavenipotthaka*, that is, the *Pustaka* or book recording the law and precedents. This book prescribed the punishment for each particular offence. The *Rājā*, having measured the culprit's offence by means of that standard, used to inflict a proper sentence.<sup>2</sup>

1. Hon. G. Turnour says that no satisfactory explanation can be obtained as to the nature of the office held by these functionaries. It is inferred to be a judicial institution composed of judges from all the eight castes. (*An examination of the Pāli Buddhistical Annals* by G. Turnour, p. 993. f. J. A. S. B. Dec. 1888).

2. G. Turnour, *An examination of the Pāli Buddhistical Annals*, J. A. S. B., December 1888, pp. 993-994. ff.

## CHAPTER VI.

### **Political History.**

It is from the Buddhist literature that we first realise the importance of the Licchavis as a great and powerful kṣatriya race in north-eastern India. It is remarkable that while the Mallas, their immediate neighbours, are mentioned in the great Epic, the Mahābhārata, the Licchavis are not found among the races or peoples that were met by the Pāṇḍava brothers either in their peregrinations on pilgrimage, or on their mission of conquest at the time of the Rājasūya or the Aśvamedha. In the sixth century B. C. they came to our notice in the Jaina and Buddhist books but we meet them there as a powerful people in the enjoyment of great prosperity and of a high social status among the ruling races of eastern India, and as we have seen in the previous chapter, they had already evolved an almost perfect system of democratic government and polity embodying all the latest methods of securing independence in giving votes. It must have taken a long time to develop such an institution which can only grow in the course of many centuries. But we must not imagine that the system was a creation of the Licchavis; on the other hand, it seems that the samgha form

of government was the normal form in ancient India even among the peoples that had a king at the head. The earliest Indian tradition of a king was that of a person elected by the people and ruling for the good of the people, as the story of Beṇa and Pr̥thu in the *Mahābhārata*<sup>1</sup> clearly proves. The procedure of conducting the deliberations of an assembly must have been developing from the earliest Vedic times as the samiti and the pariṣad were well known institutions in the *Rigveda*. The Licchavis must have modelled their procedure on that which was already in vogue among the Indian Aryans and adapted it for their own use. We shall not be far mistaken if we allow a century for the evolution of the particular form of government of the Licchavis from the already existing system. Their emergence from obscurity may, therefore, fairly be placed at the beginning of the seventh century B. C. It is true that we do not find the Licchavis among the Vedic peoples but in the fourth century B. C. at the time Kauṭilya wrote, they were placed side by side with the Kurupāñcālas and Madras, some of the most powerful races in the time of the Brāhmaṇa literature of the Vedas.

We know nothing of the history of the Licchavis during the period they grew up and developed into the noble and power-

---

1. *Sāntiparva*, Ch. 60, verse 94, *Vāṅgavāśi* edition.

ful people as we find them in the Buddhist works. The earliest political fact of any importance that we know of is that they had given one of their daughters in marriage to Seniya or Śrenika Bimbisāra, king of the gradually exten-

*Bimbisara's  
marriage with a  
Licchavi girl.*      *ding* monarchy of Magadha. The Licchavi lady, according to the

Nirayāvalī Sūtra, one of the early works of the Jainas, was Cellanā, the daughter of Cetaka, one of the rājās of Vaisālī<sup>1</sup> whose sister Kṣatriyāni Triśalā was the mother of Mahāvīra, the founder of Jainism. In a Tibetan life of the Buddha, her name is Śribhadrā<sup>2</sup> and in some places, she is named Maddā.<sup>3</sup> This lady, however, is usually called Vaidehi in the Buddhist books, and from her Ajātasatru is frequently designated as Vedehiputto<sup>4</sup> or the son of the Videha princess. In the commentary on the Samyutta Nikāya, III. 2. sections 4-5, Buddhaghosa gives an alternative meaning of the word *Vedeha* in Vedehiputta by resolving it "into veda-īha, vēdena-īhati or intellectual effort." He says that here the other meaning deriving the expression from Videha, the country, is not admissible. Some of the commentaries, as for example, those on

1. Jacobi, Jaina Sūtras, S. B. E. Vol. XXII, Intro. pp. XIII.

2. Ibid, p. XIII, note 3.

3. Mrs. Rhys Davids and S. Sumangala Thera. *The Book of the Kindred Sayings*, pt. I, p. 38, n. I.

4. Samyutta Nikāya, pt. II, p. 218.

Thusa and Tacchasūkara Jātakas,<sup>1</sup> state that Ajātaśatru's mother was a sister of the king of Kośala. Here the commentators have evidently made a confusion between the two queens of Bimbisāra. Buddhaghosa himself in other passages<sup>2</sup> has taken the more natural sense of the word but sometimes, as here, he has been misled into a fanciful interpretation.

The Divyāvadana speaks of Ajātaśatru as Vaidehiputra in one of the Avadānas<sup>3</sup> and in another place,<sup>4</sup> it states, "At Rājagrha reigns the King Bimbisāra. Vaidehi is his Mahādevī (or chief queen) and Ajātaśatru, his son and prince." There can, therefore, be no doubt that the Videha princess was the mother of Ajātaśatru. The Tibetan Dulva gives the name of Vāsavī to Ajātaśatru's mother and narrates a story which cannot be traced in the Pāli Buddhist books. We give here the story for what it is worth :—"Sakala, a minister of king Virudhaka of Videha, had been obliged to flee from his country on account of the jealousy of the other ministers of the king ; so he went to Vaisālī together with his two sons, Gopāla and Sinha. Sakala soon became a prominent

1. Fauboll, III., 121 & IV, 342.

2. Commentary on Digha, I. 47, on Majjhima N. I, 125, on Samyutta N. II., 215. quoted by Mrs. Rhys Davids in "The Book of the Kindred Sayings, part I. p. 109. f.

3. Divyāvadāna, (Cowell & Neil), p. 55.

4. Ibid, p. 545. "Rājagrhe Rājā Bimbisāro rājyaṁ kūrayati... tasya Vaidehi Mahādevī Ajātaśatruḥ putraḥ kumāro,"

citizen in Vaiśālī, and after a while he was elected Nāyaka. His two sons married at Vaiśālī, and Sinha had a daughter whom they called Vāsavī ; it was foretold that she would bear a son who would take his father's life, set the diadem on his own head, and seize the sovereignty for himself. Sinha's wife bore him, moreover, another daughter, whom they called Upavāsavī, and the seers declared that she would bear a son endowed with excellent qualities."

"Gopāla was fierce and of great strength, so he ravaged the parks of the Licchavis. To restrain him, the popular assembly gave him and his brother a park ; and thus it is said by the sthaviras in the sūtras, 'The Blessed One went out from Vaiśālī to the sala forest of Gopāla and Sinha.'

"When Sakala died, the people appointed Sinha, his son, Nāyaka ; and Gopāla slighted at this, departed from Vaiśālī and took up his residence at Rājagrha in Magadha where he became the first minister of Bimbisāra."

"A little later on, king Bimbisāra married Vāsavī, Gopāla's niece, and as she was of a family from Videha, she became known as Vai-dehī. After a while she bore a son, who on account of the prediction made to his mother, received the name of Adjātaśatru, or the enemy (while) not (yet) born."<sup>1</sup>

---

1. Rockhill, *Life of the Buddha*, pp. 63-64.

Prof. D. R. Bhāndārkar holds that "this matrimonial alliance was a result of the peace concluded after the war between Bimbisāra and the Licchavis<sup>1</sup> and that "Bimbisāra thus appears to have seized Magadha after expelling the Vajjis beyond the Ganges."<sup>2</sup> The only evidence, however, that he has put forward in support of these theories is that Vaisālī is spoken of, in an early Buddhist work, the Suttanipāta,<sup>3</sup> as *Māgadham puram*. This may be an expression loosely applied to Vaisālī after its conquest by Ajātaśatru and even admitting that it speaks of an earlier time, it is too frail a reed on which to hang the whole theory of Bimbisāra wresting Magadha from the Licchavis. There seems to have some basis, however, to conclude that there was a war between Bimbisāra and the Licchavis, as such a war is referred to incidentally in the Tibetan Dulva. We shall quote the whole passage from Rockhill's *Life of the Buddha* in as much

as the story traces the birth of  
**Birth of Abhaya,  
son of Bimbisāra  
by a Licchavi  
woman.**

Abhaya, another son of Bimbisāra, also by a Licchavi woman. The

Dulva says, "There lived at Vaisālī a Licchavi named Mahānāman. From a kadali tree in an āmra grove in his park was born a girl, lovely to look upon, perfect in all parts of

1. Carmichael Lectures, 1918, p. 74.

2. Ibid, p. 78.

3. (New edition) P. T. S., p. 194.

her body, and he called her name Āmrapālī. When she was grown up, as there was a law of Vaiśālī by which a perfect woman was not allowed to marry, but was reserved for the pleasures of the people, she became a courtesan. Bimbisāra, King of Magadha, heard of her through Gopāla; he visited her at Vaiśālī, though he was at war with the Licchavis, and remained with her seven days. Āmrapālī became with child by him, and bore him a son whom she sent to his father. The boy approached the king fearlessly and climbed up to his breast which caused the king to remark, 'This boy seems not to know fear'; so he was called Abhaya or fearless."<sup>1</sup> This story which makes Abhaya or Abhayakumāra, as the Jaina books have it, a son of Ambapālī, the courtesan of Vaiśālī, is not vouchsafed by the Pāli Books where her son through Bimbisāra, is called Vimala-Kondañña who became a Bhikkhu and whose preachings are said to have given her a deep spiritual insight.<sup>2</sup>

The Licchavis appear to have been on friendly terms with king Prasenajit of Kośala who

The Licchavis  
and King Prase-  
najit of Kośala, speaks of them as his friends in a passage in the Majjhima Nikāya. Prasenajit proceeded to arrest Aṅgulimāla, the murderer, and on his way

1. Rockhill. *Life of the Buddha*, p. 64.

2. *Psalms of the Sisters*, pp. 120-121, *Psalms of the Brethren*, p. 65.

met the Buddha who enquired whether he was going to fight with Bimbisāra of Magadha or the Licchavis of Vaisālī or some other rival kings ; thereupon Prasenajit replied that all of them were his friends.<sup>1</sup>

The relation of the Licchavis with their neighbours, the Mallas, also seems to have been, in general, friendly as is evidenced by the Mallas standing by the Licchavis against their common foe Ajātaśatru. The Jaina books also speak of nine Malla chiefs and nine Licchavi chiefs showing reverence to Mahāvīra at the time of his passing away from the world. There were, however, occasional hostilities, as is shown by the story of Bandhula, a mallian prince.

In the Bhaddasāla Jātaka,<sup>2</sup> we find that the Licchavis hearing the sound of the chariot of Bandhula put a strong guard by the side of the tank. Bandhula came down from his chariot and put the guards to flight and in the tank he bathed his wife and gave her water to drink and put her in his chariot and then left the town. The Licchavi kings were informed and they were angry. Five hundred Licchavis mounting as many chariots followed the general. They were asked not to follow but they heeded not

1. *Majjhima Nikāya*, P. T. S. Vol. II, pp. 100-101.  
Āngulimāla Suttam.

2. *Jātaka*, (Cowell's edition), Vol. IV, p. 94.

and followed on and on till they were half dead. Bandhula said, "I cannot fight with the dead." They afterwards died. Bandhula, the mallian general, at last became victorious.

We next come to the relations of the Licchavis with Ajātaśatru, the son and successor of Bimbisāra. It cannot be expected that the man whose greed for

**The Licchavis  
and Ajatasatru**  
power and position did override even the natural instinct of regard for his father's life, would show any tender feeling towards his mother's relations. On the other hand, he must have felt from the very beginning that the Licchavis formed the greatest bar to the realisation of his idea of Magadhan expansion, and we find him taking the dreadful resolve, "I will root out these Vaggians, mighty and powerful though they be, I will destroy these Vaggians, I will bring these Vaggians to utter ruin."<sup>1</sup>

The city of Vaisāli reached the zenith of prosperity but her prosperity could not be sustained by the Vajjians, who, it seems, attacked Ajātaśatru, King of Magadha, many times. This enraged him very much and in order to baffle their attempts, two of his ministers, Sunidha and Vassakāra, built a fort at

**Downfall of the  
Licchavis.**

1. Buddhist Suttas, S. B. E., Vol. XI, pp. 1 & 2.

Pātaligāma<sup>1</sup> and at last Ajātaśatru annihilated the Vajjians. Prof. Rhys Davids<sup>2</sup> holds that it was some political motive which led him to do so but the learned doctor is silent as to what that motive was.

We find two reasons which cannot, on any account, be called political motive, and which go to show how the destiny of the Vajjians completely changed with little hope of restoration.

Ajātaśatru was not on friendly terms with the Licchavis. He was under the impression that his foster brother, Abhaya, (son of Bimbisāra by Ambapālī, a courtezan of Vaiśalī) had Licchavi blood in him and he liked the Licchavis very much. At this time the Licchavis were gaining strength day by day, and Ajātaśatru thought that if Abhaya sided with them it would be very difficult for him to cope with the Licchavis. So he made up his mind to do away with them.

In the *Sumaṅgalavilāsinī*,<sup>3</sup> we find that

1. Buddhist Suttas (S. B. E.) Vol. XI. p. 18.

2. Buddhist India, p. 12.

3. "Gangāyām kira ekaṁ patṭanagāmaṁ nissaya addha Ajātaśatuno āpū, addha yojanam Licchavīnaṁ. Ettha pana āpūpavattitthānam hotiti atho. Tatrapi ca pabbatapādato mahoghabbañḍam otarati. Taṁ sutvā ajjayāmi sveyāsmiti. Ajātaśatuno sānividahan-tasseva Licchavi-rājño samaggā sammodamānā purejaram gantvā sabbam gāphanti. Ajātaśattu pācchā āgantvā taṁ pāvatīm flatvā kujjhītvā gacchati. Te pana sānivacchare pi tath'eva karonti. Attha so balavā ghāṭajāsto tadā evam akāsi. Tato cintesi, 'ganena saddhiṁ yuddham nāma bhāriyam. Ekopi moghappahāro nāma n'atthi.' (Suttanta Piṭaka, Mahāvagga Āṭhakathā, edited by U. Pe. p. 96.)

there was a port near the Ganges extending over a yojana, half of which belonged to Ajātaśatru and half to the Licchavis and their orders were obeyed in their respective yojanas. There was a mountain not far from it and at the foot of the mountain there was a mine of precious gems. Ajātaśatru was late in coming there and the avaricious Licchavis took away all the precious gems. When Ajātaśatru came and learnt that all the precious gems had been taken away by the Licchavis, he grew angry and left the place. This happened also in the succeeding year. He having sustained a heavy loss thought that there must be a fight between him and the Licchavis. He realised, however, that the Licchavis being numerically stronger, he would fail to carry out his purpose. So he conceived the design of destroying the independence of the Licchavis by sowing seeds of dissension. Formerly, the Licchavis were not luxurious but very strenuous and exerting, so Ajātaśatru could not get an opportunity of subduing them. He sent Vassakāra, one of his ministers, to the Buddha who predicted that in future the Licchavis would be delicate, having soft hands and feet, would use very luxurious and soft beds with soft pillows made of cotton, would sleep till sunrise<sup>1</sup> and further declared : "By no other means will the Vajjians be

<sup>1</sup> See 1. Saṃyutta Nikāya, (P. T. S.) pt. II., p. 288.

overcome but by propitiating them with tributes or dissolving the subsisting union." Vassakāra returned from the Buddha and repeated the declaration of the ascetic Gotama. The Rājā did not agree to propitiate the Vajjians with tributes as that would diminish the number of elephants and horses. So he decided to break up their union and Vassakāra advised him to convene a meeting of the councillors to bring up some discussions regarding the Vajjians when in the midst of the sitting, he (Vassakāra) would quit the council after offering a remonstrance saying "Mahārāja, what do you want with them ? Let them occupy themselves with the agricultural and commercial affairs of their own (realm)." Then he said to Ajātaśatru, "Mahārāja ! completely cut off all my hair, bringing a charge against me for interdicting your discussion without either binding or flogging me. As I am the person by whom ramparts and ditches of your capital were formed and as I know the strong and the weak, high and low parts (of your fortification), I will tell the Vajjians that I am able to remove any obstacle you can raise."

The Rājā acted up to the advice of his minister, Vassakāra. The Vajjians heard of the departure of Vassakāra and some of them decided not to allow him to cross the river while others observed, "He (Ajātaśatru) has so treated him because he advocated our cause" ; that being the

case, they said (to the guards who went to stop him) "fellows, let him come." Accordingly, the guards permitted him to come in.

Now Vassakāra being questioned by the Vajjians told them why he was so severely punished for so slight an offence, and that he was there a Judicial Prime Minister. Then the Vajjians offered him the same post which he accepted and very soon he acquired reputation for his able administration of justice and the youths of the (Vajji) rulers went to him to have their training at his hands.

Vassakāra, on a certain day, taking aside one of the Licchavi rulers (mysteriously) asked, "Do people plough a field?" "Yes, they do; by coupling a pair of bullocks together." On another occasion, taking another Licchavi aside he significantly asked, "With what curry did you eat (your rice)?" and said no more. But hearing the answer, he communicated it to another person. Then upon a subsequent occasion, taking another Licchavi aside, he asked him in a whisper, "Art thou a mere beggar?" He enquired, "Who said so?" and the Brahmin, Vassakāra, replied : "That Licchavi." Again upon another occasion, taking another aside, he enquired, "Art thou a cowherd?" and on being asked who said so, he mentioned the name of some other Licchavi. Thus by speaking something to one person which had not been said

by anyother person he succeeded in bringing about a disunion among the rulers in course of three years so completely that none of them would tread the same road together. When matters stood thus he caused the tocsin to be sounded as usual. The Licchavi rulers disregarded their call saying : "Let the rich and the valiant assemble. We are beggars and cowherds." The Brahmin sent a mission to the Rājā saying "this is the proper time, let him come quickly." The Rājā on hearing this announcement, assembled his forces by beat of drum and started. The Vajjians on receiving intimation thereof sounded the tocsin. declaring "Let us not allow the Rājā to cross the river." On hearing this also they refused to meet together saying, "Let the valiant rulers go." Again the tocsin was sounded and it was thus declared : "Let us not allow the Rājā to enter the city, let us defend ourselves with closed gates." No one responded to the call. Ajātaśatru entered by the wide open gates, and came back after putting them to great calamities.<sup>1</sup> Thus the Magadhan kingdom was very much extended during the reign of Ajātaśatru.

Of the subsequent history of the Licchavis we know very little. But this much is certain that they were not exterminated by Ajātaśatru.

---

1. G. Turnour, An Examination of the Pāli Buddhistical Annals,  
No. V., J. A. S. B. Dec. 1838, pp. 994. f.—996. f.

What Ajātaśatru seems to have succeeded in doing, was that the Licchavis had to accept his suzerainty and pay him revenue, but they must have been independent in the matter of internal management and maintained intact the ancient democratic institutions of personal liberty. Kauṭilya speaks of them two centuries after Ajātaśatru as living under a *samgha* form of government, and the same learned author advises the

**The Licchavis  
and Candra  
Gupta Maurya.**

king Candra Gupta Maurya to seek the help of these *samghas* which on account of their unity and concord were almost unconquerable. This shows that the Licchavis though they might have been forced to acknowledge the suzerainty of Magadha,

**The Licchavis  
and Asoka.**

enjoyed a great deal of independence under Candra Gupta. There can be no doubt that under his grandson Asoka, the Licchavis accepted his suzerainty.

We next meet the Licchavis in Manu's Code<sup>1</sup> the recension of which was made, according to Dr. Bühler,<sup>2</sup> sometime during the period

**The Licchavis  
in Manu's Code.**

200 B.C.—200 A.D.; in our opinion

on the date is likely to fall within the period of a Brāhmaṇic revival under Pusyamitra Sunga, so that about a century after the time of Asoka, we find the

1. Manu, X. 22.

2. Bühler, *Laws of Manu*, S. B. E., Intro, p. CXVII.

Licchavis still living in Northern India as a Kṣatriya people. We do not hear of them again until the fourth century A. D. when their name appears on the records of the Imperial Guptas.

At the beginning of the fourth century A. D., a son-in-law of the Licchavi family, a son of Ghatotkaca Gupta, Candra Gupta I established a new kingdom.<sup>1</sup> A gold coin was introduced under the name of Candra Gupta I. On one side of it were incised the figures of Candragupta and his queen Kumāradevī and the words "Candragupta" and "Sree Kumāradevī" in the Brāhmī character of the fourth century A. D., and on the other side were engraved the figure of Laxmī, the goddess of Fortune seated on a lion and the word "Licchavayah."<sup>2</sup> Mr. Allen presumes that Samudragupta was born in a Licchavi family and to keep up the memory of the father, Candragupta, and mother, Kumāradevī, the coin was issued. It is not improbable that the inscription *Licchavayah* which occurs in Candragupta's gold coins together with the name of his queen Kumāradevī may signify that she belonged to a royal family of the Licchavis previously reigning at Pāṭaliputra<sup>3</sup> (modern Patna) which seems to have been the original capital of the Gupta Empire. A similar opinion

1. R. D. Banerjee, *Prācīna Mudrā*, p. 121.

2. Ibid, p. 122.

3. Rapson's Indian coins, p. 24.

is also held by Dr. V. A. Smith who says that in early days of Buddhism, Candra Gupta, a local rājā at or near Pāṭaliputra, married Kumāra devī, a princess belonging to the Licchavi clan, in or about the year 308.<sup>1</sup> In ancient times the Licchavis of Vaisāli had been the rivals of the kings of Pāṭaliputra. Candra Gupta's position was elevated through his Licchavi connections from the rank of a local chief.<sup>2</sup> His son and successor often felt pride in describing himself as the son of the daughter of the Licchavis.<sup>3</sup> Before his death, his son by the Licchavi princess, Samudra Gupta, was selected by him as his successor.<sup>4</sup>

The Nepal inscriptions point out that there were two distinct houses, one of which known as the Thākuri family, is mentioned in the Vamsāvalī but is not recorded in the inscriptions; and the other one was the Licchavi or the Sūryavamsī family which issued its charters from the house or palace called Mānagṛīha and used an era uniformly with the Gupta epoch.<sup>5</sup> Thus we find that the Licchavis were not inferior to the Imperial Guptas so far as rank and power were concerned.<sup>6</sup> Their friendly relations with the Guptas were established by the marriage of Candra Gupta I with Kumāradevi, a daughter of the Licchavis.

1. V. A. Smith, *Early History of India* (3rd Ed.) p. 279.

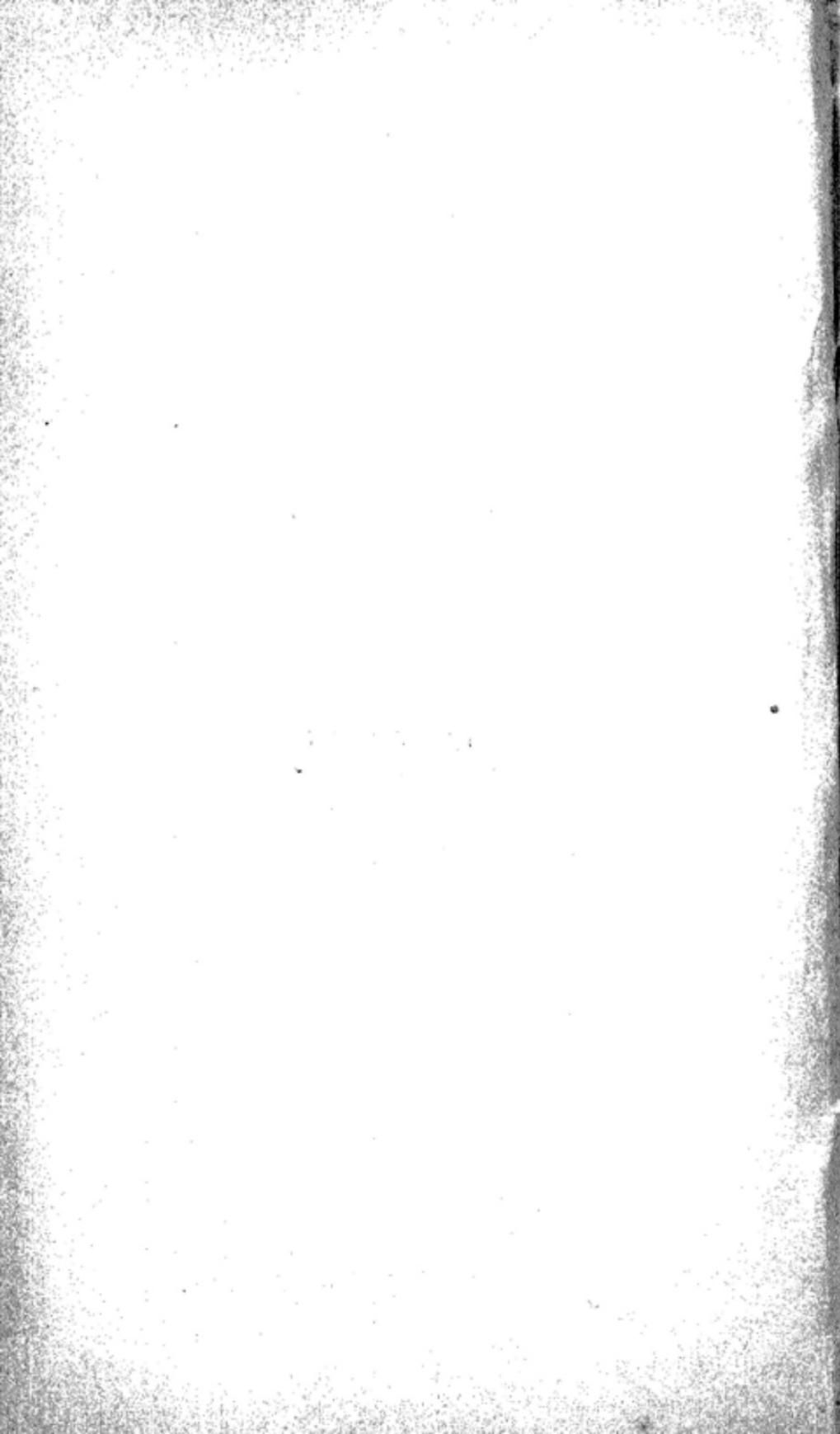
2. Ibid, p. 280. 3. Ibid, p. 280.

4. V. A. Smith, *Early History of India*, (3rd Ed) p. 281.

5. Fleet, *Corpus Inscriptionum Indicarum*, Vol. III, p. 132.

6. Ibid, p. 185.

## **PART II.**



## Part II.

### CHAPTER I.

#### The Videhas.

The Videhas are mentioned as a people in the Brāhmaṇa portion of the Vedas. That part of the country where they lived appears, however, to have been known by the name of **Vedic Evidence**. Videha in the still more ancient times of the Saṁhitās. The Saṁhitās of the Yajurveda mention the cows of Videha which appear to have been specially famous in ancient India in the Vedic times.<sup>1</sup>

Coming to the Paurāṇic age we find Rāma-candra, the hero of the Rāmāyaṇa, marrying Vaidehi, the reputed daughter of **Videha in the Epics.** Janaka, King of Mithila.<sup>2</sup> In the Mahābhārata, Videha is mentioned in connection with the Rājsūya Jagñā when Bhīma conquered it.<sup>3</sup>

“In the Brahmanic period, the chief nations of nothern India were the Kurus, the Pāñcālas,

1. The commentator of the Taittiriya Saṁhitā explains the adjective Vaidehi by Vaśiṣṭha-deha-Sambandhit, ‘having a splendid body (see Vedic Index Vol. II, p. 298 and Keith’s Veda of Black Yajus School Vol. I, p. 188)

2. R. Bālakāṇḍam (Bombay edition, Chap. 73)

3. M. Saṁbhārpaṇa, Chap. 28, p. 241. (Vangabāsi Edition)

the Kośalas, the Kāśīs and the Videhas. The Kurus and the Pāñcālas were so intimately connected with each other that they practically constituted one nation. The Kośalas, the

**Kośala-Kasi-Videha confederacy.** Kāśīs and the Videhas formed a sort of confederacy and their relations with the Kurupāñcāla peoples were not perhaps always very friendly.<sup>1</sup> It may be noted here that of the eight confederate clans in Buddhist India forming the Vriji group, the Licchavis and the Videhas were the most important.<sup>2</sup>

According to Julius Eggeling, there lived to the east of the Madhyadeśa at the time of the redaction of the Brāhmaṇas, a confederacy of kindred peoples known as the Kośalavidehas occupying a position no less important than that of the Kurupāñcālas. He further states that the legendary account is that these people claimed Videgha Māthava to be their common ancestor and they are said to have been separated from each other by the River Sadānīrā (corresponding to either the modern Gandak or Karatoyā according to Sāyaṇa). In his opinion the Videhan country was in those days the extreme east of the land of the Aryans.<sup>3</sup> Dr. Weber

1. Dr. P. Banerjee, *Public Administration in Ancient India*, pp. 54-55.

2. Dr. Rhys Davids, *Buddhist India*, p. 26.

3. *S'atapatha Brāhmaṇa*, S. B. II. Vol. XII, Intro. XLII-XLIII.

points out that the Aryans apparently pushed further up the River Sarasvatī led by Videgha Māthava and his priest as far east as the River Sadānīrā which formed the eastern boundary of the Videhas or more probably the Gandakī which was the boundary between the Kośalas and the Videhas.<sup>1</sup>

The country is said to have derived its name from this King Videgha Māthava or Videha Mādhava who introduced the sacrificial fire ; and according to some, *Origin of the name.* this introduction of the sacrificial fire is symbolical of the inauguration of the Brāhmaṇical faith in that region.

The Viṣṇu Purāṇa, however, gives a different account of the origin of the name Videha and also that of Mithilā, the capital. It relates that Vaśiṣṭha having performed the sacrifice of Indra proceeded to Mithilā to commence the sacrifice of King Nimi. On reaching there he found that the king had engaged Gautama to perform the sacrificial rites. Seeing the King asleep he cursed him thus : "The King Nimi will be bodiless (Videha ; vi-vigata, deha) in as much as he having rejected me has engaged Gautama." The king being awake cursed Vaśiṣṭha saying that Vaśiṣṭha too would perish as he had cursed a sleeping king. R̥ṣis churned the dead body of Nimi. As a result of the

churning, a child was born, afterwards known as Nimi, his birth being due to churning.

Videha was 24 yojanas in length from the River Kousiki to the River Gandaki and 16 yojanas in breadth from the Ganges to the Himalayas.<sup>1</sup>

The capital of Videha was Mithilā situated about 35 miles north-west from Vesāli.<sup>2</sup> The distance between Mithilā and Ajodhyā may be gathered from the fact that during the reign of Janaka, King of Videha, when Viśvāmitra came to Mithilā with Rāma and Lakṣaṇa, it took them four days to reach Mithilā from Ajodhyā. They took rest for one night only at Viśalā on their way.<sup>3</sup> Mithilā was founded by king Mithi better known as Janaka. According to the Bhavisya Purāṇa, Nimi's son, Mithi, founded a beautiful city near Tīrthut which was named Mithilā after him. From the fact of his having founded the city, he came to be known as Janaka.<sup>4</sup> The Mahāgovinda Suttanta of the Dīgha Nikāya gives another account of its origin and states that Mithilā of the Videhas was built by Govinda.<sup>5</sup>

1. Vṛihad Viṣṇu Purāṇa, "Kauśikim tu samārvaya.....Mithilā nāma nagarī tatraste loka viśrūtu."

2. Rhys Davids, Buddhist India, p. 26.

3. Rāmāyaṇa (Vangavīṭ) 1-3.

4. Bhavisyapurāṇa, "Nimeḥ putrastu tatraiva.....Pūrijanana sāmar-thāt Janakah sāca kirtitah."

5. P. T. S., Vol. II., p. 235.

It is stated in the Jātaka that the city of Mithilā, the capital of the Videhans, was 7 leagues and the kingdom of Videha 300 leagues in extent.<sup>1</sup> It was the capital of the kings Janaka and Makhādeva in the district now called Tirhut.<sup>2</sup> The city of Mithilā in Jambudvīpa had plenty of elephants, horses, chariots, oxen, sheep and all kinds of wealth of this nature together with gold, silver, gems, pearls and other precious things.<sup>3</sup> From a Jātaka description we learn that the kingdom of Videha had 16,000 villages, storehouses filled, and 16,000 dancing girls.<sup>4</sup> Magnificent royal carriages were drawn by four horses. The Videhan king was seen seated in a carriage drawn in state around his capital.<sup>5</sup>

In the Si-Yu-Ki (Buddhist Records of the Western World), we find that the Chinese traveller, Hiuen Tsiang, describing the kingdom of Fo-li-shi (Vrijji) says that the capital of the country is Chen-shu-na. At the foot of the page (p. 77) we find a note by the translator who calls our attention to the fact that the country of the Vrijis was that of the confederated eight tribes of the people called

---

1. Jātaka (Cowell's edition) Vol. III, p. 222.

2. Buddhist India, p. 30.

3. Beal's Romantic Legend of Sākyā Buddha, p. 30.

4. Jātaka, Vol. III., p. 222.

5. Ibid., Vol. II., pp. 27-28.

the Vrijis. He quotes V. de St. Martin who connects the name Chen-shu-na with Janaka and Janakapur, the capital of Mithilā,<sup>1</sup> which, according to V. Smith, corresponds to the modern Champārān and Darbhanga districts.<sup>2</sup>

From a very early time, Videha became a trade-centre. At the time of Buddha Gautama we find people coming from Sāvatthi to Videha

to sell their articles. When the  
**Videha, a trade centre.** Buddha was at Sāvatthi, a

disciple of his, who was an inhabitant of Sāvatthi, took cart-loads of articles and went to Videha to trade. There he sold his articles and filled the carts with the articles got in exchange and then proceeded towards Sāvatthi. When he was proceeding through a forest, one wheel of a cart broke down. Then another person who had gone out of his own village with an axe to cut down trees reached the very spot while wandering in the forest. He saw the disciple dejected on account of the breaking of the wheel. Taking pity on the traveller he cut down a tree, made a strong wheel out of it and fixed it to the cart and thus got him out of the trouble. The latter then succeeded in reaching Sāvatthi.<sup>3</sup>

1. Beal's Records of the Western World, Vol. II. p. 71.N.

2. History of India, pp. 400-401.

3. Dhammapāla's Paramatthabodhipani on the Therīgāthā pt. III. pp. 277-278

The Videhans were a charitable people. Many institutions of charity were in existence. Daily 600,000 pieces were spent in alms-giving.<sup>1</sup> We

find it stated in the Makhādeva

**1. The people—charitable.** Jātaka how a Videhan king, when

he renounced the worldly life, gave a village to his barber which fetched him much.

The Jātaka stories occasionally make extravagant demands upon popular credence as when they relate how the average length of human life at the time of the Buddha Gautama was thirty thousand years. More fortunate than the average mortal, King Makhādeva of Mithilā had a lease of life for 84,000 years, in the earlier portion of which he amused himself as a royal prince and later on was appointed a viceroy, and last of all he became a king.

We, however, come to a more sober estimate when we find it related that there lived in

Mithilā, a Brahmin named Brahma-

**2. Long-lived.** māyu, aged 120 years, who was well versed in the Vedas, Itihāsas, Vyākaraṇa, Lokāyata and was endowed with all the marks of a great man.<sup>2</sup>

Polygamy appears to have been in vogue among the kings of Videha. Brahmadatta,

1. Jātaka (Cowell), Vol. IV. p. 224.

2. Majjhima Nikāya, Vol. II. pt. I. pp. 133-134.

King of Benares, had a daughter named Sumedhā whom he declined to give in marriage to a prince who had a large number of wives, fearing that her co-wives would make her life very miserable. So he thought that he would marry his daughter to a prince who would wed her alone and take no other wife.<sup>1</sup>

We read in one of the Jātakas that in Videha the people reproached the king for his childlessness and suggested to the king various devices which could be accepted or rejected by the king who could ask for the advice of the people as to what to do.<sup>2</sup>

In the past when king Videha was reigning at Mithilā, his queen bore him a son who grew up and was educated at Taxilā.<sup>3</sup> Royal princes educated at Taxila. Taxilā was the seat of learning where the Videhan princes, like the princes of the other states,<sup>4</sup> used to receive instruction.

The kings of Mithilā were men of high culture. Janaka, the great Rājarṣi of the Brāhmaṇic period, had received Brahnavidyā or Ātmavidyā from the great sage Yāgnavalkya, the

1. Jātaka, Vol. IV., pp. 188-205.

2. Ibid. Vol. V., pp. 141-142.

3. Ibid, Vol. II, p. 27.

4. See my paper "Taxilā as a seat of learning in the Pāli Literature." J. A. S. B., N. S. Vol. XII, 1916.

celebrated author of the Yāgñavalkyasaṁhitā.<sup>1</sup>

In the Buddhist age, we find  
**Videhan king's love of learning.** Sumitra, king of Mithilā, devoted  
 to the practice and study of true  
 law.<sup>2</sup> King Videha of Mithilā had four sages  
 to instruct him in law.<sup>3</sup>

A German scholar has asserted on the autho-  
 rity of the Brāhmaṇa texts and the Dharm-  
 sāstras that Magadha and Videha  
**Magadha and Videha's contact with Vedic culture.** came late in contact with Vedic cul-  
 ture and were never influenced so  
 much by it as the western people.<sup>4</sup>

Assuming that it is so, we find that in the  
 later Mantra period, Videha must have been  
 organised so far as to take a leading part in  
 Vedic culture, and the Śatapatha Brāhmaṇa  
 clearly indicates that the great spiritual and  
 intellectual lead offered by Samrāt Janaka and  
 Ṛṣi Yāgñavalkya had to be accepted by the  
 whole of Northern India. Ṛṣis from the Madra  
 country on the north western frontiers and from  
 the Kurupāñcāla regions flocked to the court  
 of Janaka and took part in the discussions held  
 about the supreme Brahman and had to admit  
 the superior knowledge of Yāgñavalkya.

Once a great sacrifice known as the Vahu-

1. Anargha Rāghava, (*Nirṇayasāgara Edition*), p. 117.

2. Romantic Legend of Sākyā Buddha, p. 30.

3. Jātaka, Vol. VI, p. 156.

4. Vṛihat Aranyaka Upaniṣad pp. 115-116 (*Anandāśrama Ed.*)

dakṣinā was performed by Janaka,<sup>1</sup> King of Videha. The Brāhmins of Kuru and Pāncāla attended it. The king was desirous of knowing who amongst them had realised the supreme Brahman. He had 1,000 cows brought before him and ten padas (of gold) were fastened to each pair of horns and it was proclaimed that such a Brāhmin would take them all. When no other sage ventured to take them, the great sage Yājñavalkya asked his own Brahmacārins to take the cows.<sup>2</sup> Sacrifices performed by the Videhan kings have been referred to in the Jātaka stories. Goats were sacrificed in the name of religion.<sup>3</sup> Iksāku's son, Nimi, a king of the solar race, performed a sacrifice for a thousand years with the help of Vaśiṣṭha who had previously officiated as high-priest at a certain sacrifice lasting for 500 years performed by Indra. On the completion of that sacrifice, Vaśiṣṭha went to Mithilā to commence the sacrifice of king Nimi.<sup>4</sup> Viśwamitra said to Rāma who was with Lakṣaṇa, "Dear, we are going to Mithilā, of which Janaka is the ruler. After attending the

1. Described by Aśvaghosa as one who being a householder attained merit leading to final bliss.

2. Vṛihadāraṇyaka Upaniṣad, pp. 105-106 (Anandāśrama Ed.)

3. Jātakas, Vol IV, p. 220.

4. Viṣṇupurāṇa, p. 246. (Vangabāsi Edition.)

great sacrifice of Janaka, we shall make for Ajodhiyā."<sup>1</sup>

Once Nimi, King of Videha, was looking down at the street through an open window of the palace. A hawk was then seen flying up into the air, taking some meat from the meat market. The bird was molested by some vultures and other birds which began to peck it with their beaks. It had to give up the piece of meat as their pecking was too much for it and the same piece of meat was then taken up by another bird which met with the same fate and dropped it and a third took it and was molested in the same way. Thereupon the following thoughts arose in the king's mind :—'The possessor was unfortunate and the relinquisher was happy ; sorrow befell a person who indulged in the pleasures of the senses but happiness was the lot of the man who renounced them ; as he had 16,000 women, he ought to live in happiness ; but the pleasures of the senses should be renounced like the hawk relinquishing the morsel of flesh'. Considering this, wise as he was, he realised the three properties of blessedness and gained spiritual illumination and reached the wisdom of Pacceka-buddha.<sup>2</sup>

1. *Adhyātma Rāmāyaṇa Bālsāṅga*, Ch. VII, p.68.  
(Kālisañkara Vidyāratna's edition.)

2. *Jatuka*, Vol III, p. 230.

Another Jātaka story relates that Videha, King of Videha, and Bodhisatto, King of Gāndhāra, were on friendly terms though they

**King Bodhisatta  
of Gandhara.** never met each other. Once on the fast day of the full-moon, the king

of Gāndhāra took the vow of the commands (a vow to keep the five moral precepts) and sitting on a royal throne prepared for him, he delivered before his ministers a discourse on the substance of the law. At that moment Rāhu was overshadowing the full moon's orb so that the moon's light became dim by an eclipse. The ministers told the king that the moon had been seized by Rāhu. The king observing the phenomenon thought that all the trouble came from outside ; his royal retinue was nothing but a trouble and that it was not proper that he should lose his light like the moon seized by Rāhu. He then made over his kingdom to his ministers and took to a religious life and having attained transcendental faculty, he spent the rainy season in the Himalayan region, devoting himself to the delight of meditation.

The king of Videha when he heard of the religious life of the king of Gāndhāra abdicated the

**King Videha  
of Videha.** throne of Mithilā and went to the Himalayan region and became hermit. The two ex-kings lived together in peace and friendliness without knowing each other's antecedents. The ascetic

of Videha waited upon the ascetic of Gāndhāra. One day they saw the moon's light destroyed. The former asked the master (the ascetic of Gāndhāra) as to the cause of it. He was told by the master that all trouble came from outside like the trouble to the moon seized by Rāhu and that he (the master) taking the moon's orb seized by Rāhu as his theme, had left his kingdom and taken to a religious life. Whereupon Videha recognised the ex-king of Gāndhāra who had surely seen the good of religious life and said that he had heard of it and had taken him as his ideal and left his kingdom to lead a religious life.<sup>1</sup>

We have already referred to the long life of King Makhādeva of Mithila. The story of his renunciation may be summarised in a few words. One day he asked

King Makhadeva's renunciation.

his barber to inform him when any grey hair on his head would be noticed by him. One day the barber saw a grey hair and placed it on the hand of the king who after seeing it became mortified and thought that his days were numbered. His eldest son was sent for and was asked to take charge of the sovereignty. He became a recluse and lived in a grove which was named Makhādeva's mango-grove. He developed very high spiritual powers

1. Jātsaka (Cowell's edition) Vol. III, pp. 222-223

and after death was reborn in the realm of Brahmā. Passing thence he became a king in Mithilā and once more became a hermit. He again came to the realm of Brahmā.<sup>1</sup> Sādhina, a righteous king in Mithilā, kept the five virtues and observed the fast-day vows. The king's virtue and goodness were praised by the princes of Heaven who sat in the "Justice-Hall" of Sakka. All the gods desired to see him. Accordingly Sakka ordered Mātali to bring Sādhina to heaven in his own chariot. Mātali went to the kingdom of Videha. It was then the day of the full moon. Mātali drove his celestial chariot side by side with the moon's disc. All people kept on shouting "See, two moons are in the sky." But the chariot came near them and they cried, "It is no moon but a chariot, a son of the gods it would seem. Surely

1. Jātaka (Cowell). Vol. I, pp. 31-32.

In the Makhādeva Suttañ (Majjhima Nikāya Vol. II, pt. I pp.74-83), we find the same story with slight variations. The King of Mithilā named Makhādeva was very righteous and used to perform his duties towards the Samanas, the Brāhmaṇas, the householders and the citizens. He used to observe the Sabbath on the 8th, the 14th and the 15th day of the lunar month. He told his barber to find out grey hairs. After many years, the barber found out grey hairs on his head and informed him. The other details are the same. The last king Nimi was like Makhādeva. Indra with gods came to him and praised him very much. As soon as Nimi reached the Mote Hall of the gods, he was received cordially by Indra who again praised him in the midst of the assembly of gods. He was sent back to his kingdom in the celestial chariot.

the chariot is for our king, virtuous as he is." Mātali went to the king's door and made a sign that he (king) should ascend the chariot. The king after arranging for the distribution of alms went away with Mātali.

One half of the city of gods and 25 millions of nymphs and a half of the palace of Vaijayanta were given by Sakka to Sādhina. The king lived there in happiness for 700 years. But afterwards when his merits were exhausted, dissatisfaction arose in him and he did not wish to remain in heaven any longer. The king was carried to Mithilā where he distributed alms for seven days and on the 7th day he died and was reborn in the Heaven of Thirty-three.<sup>1</sup>

Suruci, King of Mithilā, had a wife named Sumedhā who was childless. Sumedhā prayed for a son. On the first of the fifteenth day of

*Story of King  
Suruci and his  
Consort,  
Sumedha.*

the month, she took the eight-fold sabbath vows (Aṭṭhasilāṇī) against taking life, theft, impurity, lying, intoxicating liquors, eating at forbidden hours, worldly amusements and 'sat meditating upon virtues in a magnificent room upon a pleasant couch.' Sakka in the guise of a sage came into the king's park and stayed at the window of the bedchamber of Sumedhā. She on learning from her companions

1. Jātaka (Cowell), Vol. IV, pp. 224-227.

that Sakka would give the boon of a son to a virtuous woman, entreated him to favour her with it. Sakka asked her to sing her own praises in fifteen stanzas which she did to his satisfaction. Afterwards she was blessed with a child.<sup>1</sup>

In the Buddhist works other than the Jātakas we also find occasional mention of Mithilā, the ancient Videha capital. Brahmāyū,  
Brahmayū, a learned Brahmin. the learned Brāhmin of Mithilā already described above, heard of the nine qualities of the Tathāgata who was foremost among the beings of Deva Brahmā and Māra worlds, who used to preach Dharma and would bring good to mankind. He had a pupil named Uttara. Once he said to his pupil that the Buddha who was endowed with various good qualities ought to be seen. Thereupon he sent Uttara to Videha to see the Buddha who was then staying there. At first Uttara noticed thirty out of the thirty-two marks of a great man in Buddha. He followed him like a shadow for seven months and at last he was successful in noticing the remaining two marks. Confidence arose in him. He then went to his guru (preceptor) who, on being told every thing, went to the Enlightened

---

1. Jātaka (Cowell) Vol. IV., pp. 198-206.

one, and being fully satisfied, was converted along with his pupil to the new faith.<sup>1</sup>

Vāsitthī was reborn in the family of a clansman at Vaisālī. She was given in marriage by her parents to a clansman's son of equal status.

**Vasitthi and the Buddha.** She bore a son who, when able to run about, died. She was mad with grief. While the relatives were comforting the husband, she, unknown to her relatives and to her husband, ran away raving. At last she came to Mithilā and saw the Buddha walking along the next street, 'self-controlled and self-contained.' At the sight of the Lord she recovered the former sober state of her mind and soon attained saintship.<sup>2</sup>

Sundarī was reborn in a clansman's family. One day she gave alms to the Buddha and worshipped him. After various re-births, her knowledge had developed and she was,

**Sundari and the Buddha.** at the time of Buddha Gautama, reborn at Benares as a daughter of a Brahmin named Sujāta. When she grew up, her younger brother died. Her father became overwhelmed with grief and met the therī Vāsitthī whom he asked how to get rid of sorrow. She informed him of the means of becoming free from grief. Knowing that the

1. Majjhima Nikāya, Vol. II. pts: I & II. pp. 133-146. Brahmāya-Suttaṁ.

2. Psalms of the Sisters. p. 79.

Master was at Mithilā, he went there and the Master taught him the Norm ; he entered the order and became an Arhat.<sup>1</sup>

There were other Videhan kings besides Janaka whose names are mentioned in one of the Ceylonese chronicles, the *Mahāvamsa*, viz., Sāgaradeva, Bharata, Angirasa, Ruci, Suruci, Patāpa, Mahāpatāpa, Sudassana, Neru, Mahāsammata, Mucala, Mahāmucala, two Kalyāṇas and others—all these princes who lived very long, dwelt at Mithilā.<sup>2</sup> King Satadhanu, son of Janaka, was born and reborn again and again in lower forms of existence because he had sexual intercourse with a naked woman on a fasting day. He ruled in Videha.<sup>3</sup>

Coming down to far later times, we observe that during the reign of Mahipāladeva, Gāngeya-deva of the Cedi dynasty, attacked Mithila in later times. Goudrājya (the ancient name of Bengal) and occupied Mithilā.<sup>4</sup>

We find the name of Nānyadeva at the top of the list in the royal family in the Nepāl Vamsāvalī. Nānyadeva is mentioned in the inscribed stone of Joypratāpmalla of Nepāl as the first king of Karnātaka Rāj family.<sup>5</sup> He

1. Psalms of the sisters, p. 135.

2. *Mahāvamsa*, Ch. II, Geiger's translation, p. 10.

3. Viṣṇu Purāṇa, pt. III, Ch. XVIII, p. 217. (Vangabśat Edition)

4. R. D. Banerjee, *Vāṅgālār Itihāsa*, Vol. I p. 224.

5. *Ibid.*, p. 290.

founded the Karnāṭaka dynasty at Mithilā. He was defeated by Vijayasena.<sup>1</sup> A new era began with the coronation of Lakṣaṇadeva of Bengal. This era was known as Lakṣanābda or Lakṣmaṇ-sambad or Lasam which was for a long time prevalent in Mithilā.<sup>2</sup>

Vardhamāna Mahāvīra, the great founder of Jainism, "a Videha, son of Videhadattā, a native of Videha, a prince of Videha, had lived thirty years in Videha when his parents died,"<sup>3</sup> Mithilā was his favourite resort. Here six monsoons were spent by him.<sup>4</sup>

Dr. D. R. Bhāndārkar says that from the two well-known works of Bhāṣa, the Svapnavāsa-vadattā and Pratigñā Yaugandharāyaṇa, Udayana, son of Satānīka and grandson of Sahasrāṇīka, appears to have belonged to the Bhārata family. He is called Vaidehiputra because his mother seems to have been the daughter of the King of Videha.<sup>5</sup>

King Bimbisāra married Vāsavī. As she

1. R. D. Banerjee, Vāṅgīlār Itihāsa, Vol. I., p. 290.

2. Ibid., p. 299.

3. Jaina Sūtras, Vol. XXII, pt. I, p. 256.

4. S. B. E., Vol. XLV., p. 42.

5. Carmichael Lectures., pp. 58 and 59, Udayana is addressed as Vaidehiputri (S. V. Act. 6, p. 68, Ganapati Sāstrī's edition).

was of a Videhan family, she became known as Vaidehī. Shortly afterwards **Ajatasatru the Vaidehiputra.** she bore a son, who, true to the prophecy made to his mother, got the name Ajātaśatru or "the enemy (while) not (yet) born."<sup>1</sup>

It is stated in the Amitāyurdhyāna Sūtra that Ajātaśatru arrested his father Bimbisāra at the instigation of Devadatta and confined him in a room with seven walls, declaring that none should approach him. Vaidehī, the chief Queen of Bimbisāra, who was very faithful to her husband, having purified herself by bathing and washing, having anointed her body with honey and ghee mixed with corn flour and having concealed the juice of grapes in the various garlands she wore, saved his life. Ajātaśatru enquired about his father and he was informed by the warden of the gate about what Vaidehī had done. This enraged him much and he wanted to kill his mother. At this the ministers remonstrated with him and he had to give up this idea. Vaidehī was kept in seclusion. She showed great respect to the Buddha who appeared before her and gave her a long discourse on peace and contentment.<sup>2</sup>

In Buddha's time the Videhans had a

1. Rockhill's Life of the Buddha, pp. 63-64.

2. S. B. E., Vol. XLIX., pp. 161-201.

republican form of government, the headman of which, as we find in the case of other republics, was called a Rājā.  
 Political Constitution.

They were included in the great Vajjian confederation, which, according to Kauṭilya, was a corporation that lived by the title of a Rājā.<sup>1</sup> They had their Saṅthāgāra or the Mote Hall where the tribal meetings were held.

A minister of King Virudhaka of Videha named Sakala was compelled to flee to Vaiśālī from his own country owing to the jealousy of the other ministers. There he soon became a prominent citizen. Shortly afterwards he was elected Nāyaka.<sup>2</sup>

1. Arthaśāstra Translated by R. Shamaśāstry p. 455.

2. Rockhill, *Life of the Buddha*, p. 63.

## CHAPTER II.

### The Mallas.

The Mallas were a powerful people of eastern India at the time of Gautama, the Buddha. They are often mentioned both in the Buddhist and the Jaina works.

The country of the Mallas is spoken of in many passages in the Buddhist works as one of the sixteen "great countries" *Mallian Country.* (Mahājanapadas).<sup>1</sup>

At the time we are speaking of, they appear to have been divided into two confederacies, one with headquarters at Pāvā and the other with headquarters at Kuśinārā, as we see from the Mahāparinibbāna Suttanta.<sup>2</sup>

It is remarkable that to these two capital cities of the Mallas came the two great founders

*Buddha and Mahavira.* of Jainism and Buddhism to pass the last days of their sojourn here on earth and to rid this world of woe. The Kalpa Sūtra,<sup>3</sup> one of the Jaina canonical works, tells us how in the seventieth year of his life "in the fourth month of the rainy season, in the seventh fortnight, in the dark (fortnight) of Kārtick, on its fifteenth day, in the last night, in the town of Pāpā, in

1. Anguttara Nikāya, see, X L 11. 4. etc.

2. Dīgha Nikāya Vol. II. p. 165.

3. § 123. S. B. E. XXII. pp. 264-265.

King Hastipāla's office of the writers, the venerable ascetic Mahāvīra died, went off, quitted the world, cut asunder the ties of birth, old age and death ; became a Siddha, a Buddha, a Mukta, a Maker of the end (to all misery), finally liberated, freed from all pains." This Pāpā of the Kalpa Sūtra is no other than Pāvā-Purī in the neighbourhood of the modern city

<sup>Identification of</sup> of Bihār-Sharif in the Patna district in the province of Bihar  
Pāpā (Pava).

and is even at the present day one of the chief places of pilgrimage to the Jains. We are further informed by the Kalpa Sūtra that to mark the passing away of the Great Jina, nine Mallakis or Malla chiefs were among those that instituted an illumination on the day of the new moon, saying, "Since the light of intelligence is gone, let us make an illumination of material matter."<sup>1</sup>

The Sangīti Suttanta of the Dīgha Nikāya informs us that the Buddha, accompanied by five hundred followers, was travelling in the Malla country and came to Pāvā, the Malla capital.<sup>2</sup> There he dwelt in the Mango-

<sup>Buddha at</sup> grove of Cunda, the Smith. Then  
<sup>Cunda's mango-</sup> a new Mote Hall of the Pāvā  
grove. Mallas named Ubbhataka had just

been built and had not been occupied by any

1. S. B. E. XXII, p. 266,

2. Dialogues of the Buddha., pt. III. p. 201.

body. They invited the Buddha to this freshly built council-hall saying, "Let Lord, the Exalted One, be the first to make use of it. That it has first been used by the Exalted One will be for the lasting good and happiness of the Pāvā Mallas."

At their request, the Buddha gave a discourse on his doctrine to the Mallas of Pāvā till late

Buddha's dis-course on his doctrine. hours of the night "instructing, enlightening, inciting and inspiring them." They then went away and the Master laid himself down to rest. It was also at this Mallian city of Pāvā that the Buddha ate his last meal at the house of Cunda, the Smith (Kumāraputta), and he was attacked with dysentery. Being ill the Exalted

Kusinara. One went to the rival Mallian city of Kuśinārā. When he felt that the last moment was fast approaching, he sent Ānanda with a

Message to the Mallas of kuśinara. message to the Mallas of Kuśinārā who had then assembled in their Saṅthāgāra or Mote-Hall for some public affair. On receipt of the news, they flocked to the Śāla grove with their youngmen, girls and wives, being grieved and sad and afflicted at heart. The venerable Ānanda caused them to stand in groups, each family in a group and presented them to the Blessed one, saying, "Lord, a Malla of such and such a name with his children, his wives, his retinue and his

friends humbly bows down at your feet." In this way he presented them all to him.<sup>1</sup> Then after his last exhortations to the assembled brethren to work out their salvation with diligence, he entered into Parinirvāna. They

**Honour to the Buddha.** then met together in their coun- cil-hall to devise some means of honouring the earthly remains of

the Lord in a suitable manner and carried them with mirth and music to the shrine of the Mallas, called the Makuta-bandhana, to the east of their city and they treated the remains of the Tathāgata as they would treat the remains of a king of kings (Cakravartī-Rājā).<sup>2</sup> When at last the cremation was over, they put out the funeral pyre with water scented with all sorts of perfumes and collected the bones which they placed in their Mote-Hall, surrounding them 'with a lattice work of spears and with a rampart of bows.'<sup>3</sup>

Among the various clans that pressed their claims for a share of the remains were the Mallas of Pāvā, for the reason that they had a separate principality. They sent a messenger to the Mallas of Kuśinārā, saying :—"The Exalted One was a Kṣatriya and so are we. We are worthy to receive a portion of the relics of the Exalted One. Over the remains of the

1. Dialogues of the Buddha, II. pp. 162-164.

2. Ibid., p. 182.

3. Ibid., pp. 186-187.

Exalted One will we put up a sacred cairn,  
and in his honour, will we cele-  
*Stupas over the*  
*Buddha's relics.* brate a feast." Both the Mallas of  
Pāvā and Kuśinārā erected stupas  
over their respective shares and celebrated  
feasts.

The passage quoted above shows that the  
Mallas belonged to the Kṣatriya caste and  
in the Mahāparinibbāna Suttanta,

*Mallas—a Kṣatriya tribe.* they are repeatedly addressed by  
the Buddha as well as by Ānanda

and others as Vāsetṭhas or Vāsiṣṭhas. The  
Mallas of Pāvā are also addressed as Vāsetṭhas  
by the Buddha in the Sangīti Suttanta of the  
Dīgha Nikāya.<sup>1</sup> This shows that all the Mallas  
belonged to the Vaśiṣṭha gotra like the Licchavis.  
Like the Licchavis again the Mallas are men-  
tioned by Manu to have been born of a Kṣatriya  
mother and of a Kṣatriya father who was a  
Vrātya, that is, who had not gone through  
the ceremony of Vedic initiation at the proper  
age.

We are told in the Sabhāparva of the Mahā-  
bhārata that the second Pāṇḍava, Bhīmasena,  
during his expedition conquered  
the chief of the Mallas besides  
the country of Gopālakākṣa and  
the Northern Kośala territories.<sup>2</sup> Amongst the

*The Mallas in  
the Mahabharata.*

1. Dialogues of the Buddha., pt. II, pp. 162 ff.

2. Vangavāst Edition, Vol. I. p. 241. Sabhā, Chap. 30. Sloka 3.

peoples inhabiting the different countries of India, the Bhīṣmaparva mentions the Mallas along with such East-Indian peoples as the Aṅgas, the Vāṅgas, the Kaliṅgas and others.<sup>1</sup>

From the Greek account of Alexander's invasion of India, we come across the name of Malloi, a warlike tribe, who resisted for a time the onslaught of Alexander. The Malloi was a race of independent Indians.<sup>2</sup>

There is a consensus of opinion among historians that the territory of the Malloi is situated in or near the Punjab. From the analogy of the names Malloi and Malla and from their warlike character, it may be said that they are of the same origin. But as we are not certain of any previous history of the Mallas during the time when Alexander invaded India, we cannot definitely say one way or the other.

When the Lord expressed to Ānanda his desire to die at Kuśinārā, Ānanda said to him,

Importance of  
Kusinara.

"Let not the Exalted One die in this little wattle-and-daub town,

in this town in the midst of the jungle, in this branch township....." The Buddha repudiated it by saying that it was not so.

1. Vangavāsi Ed. Bhīṣmaparva, Chap. IX, Sloka 46, p. 822.

2. The invasion of India by Alexander the Great as described by Arrian, Curtius Diodoros, Plutarch & Justin by J. W. M' Crindle, p. 140.

The fact that the Buddha hastened to Kuśinārā from Pāvā during his last illness proves that the journey did not take him long; but the description in the Mahāparinibbāna Sutta

**Kusinara—Its identification.**

Tānta does not enable us to make any accurate estimate of the distance between the two cities of the Mallas. Kuśinārā has been identified by Cunningham with the village of Kasiā to the east of the Gorakhpur district<sup>1</sup> and this view has recently been strengthened by the fact that in the stūpa behind the Nirvāṇa temple, near this village, has been discovered a copperplate bearing the inscription [parini] rvāṇa-chaitya-tāmra-patta, or the copperplate of the parinirvāṇa-caitya. This identification appears to be correct, although the late Dr. Vincent A. Smith would prefer to place Kuśinārā in Nepal, beyond the first range of hills.<sup>2</sup> Professor Rhys Davids expresses the opinion that the territory of the Mallas of Kuśinārā and Pāvā, "if we may trust the Chinese Pilgrims, was on the mountain slopes to the east of the Śākyā land and to the north of the Vajjian confederation. But some would place their territory south of the Śākyas and east

1. Cunningham, Ancient Geography of India, pp. 430-433.

2. V. A. Smith—Early History of India p. 159. f. n. 5.

of the Vajjians."<sup>1</sup> It is a considerable distance from Kāsiā in the Gorakhpur district to Pāvā-puri of the Jainas in the Patna district and one so ill as the Buddha was after his meal at the house of Cunda was not likely to walk such a distance on foot. Therefore, Pāvā of the Buddhist books appears to have been not very far from Kāsiā.

The Cullavagga of the Vinaya Pitaka mentions another town of the Mallas named Anupiyā<sup>2</sup> where the Buddha resided for some time. This <sup>Anupiya, another  
Malla town.</sup>

Anupiyā may be the same as the mango-grove called Anupiya where Gautama spent the first seven days after his renunciation on his way to Rājagrīha.<sup>3</sup>

A fourth town of the Mallas called Uruvelakappa is mentioned in the Ānguttara Nikāya, where the Blessed one stayed for <sup>Malla town Uru-  
velakappa.</sup> some time.<sup>4</sup> In its neighbourhood,

there appears to have existed a wide forest called Mahāvana where the Buddha

1. Buddhist India, p. 26.

2. Cullavagga. VII. I. I. Vinaya Texts S. B. E. pt III. p. 224

3. Tasmīn eva padese Anupiyān nāma ambavānam attīhi : tattha sattāham pabbajjāsukhena Vitināmetvā tīmṣayojanān Maggān padasā gantvā Rājagahaṁ pāvimi.. Introduction to the Jātakas, Fausboll, Jātaka Vol 1. pp 65-66.

4. "Evāñ me sutāñ. Ekāñ samayāñ Bhagavā Mallikeśu Vibarati Uruvelakappān nāma Mallikānam nigamo." Saṃyutta Nikāya, pt. V. p. 228.

went alone for midday rest after his meal and where he met the Gahapati Tapussa.

That the Mallian princes had a love for learning is evident from the following incident. Bandhula, a son of **Love of learning** a Mallian king of Kusinārā, went to Taxila for education. There he sat at the feet of a great teacher along with Pasenadī of Kośala and Mahāli, a Licchavi prince of Vaisālī. After completing his education he came back to his realm.<sup>1</sup>

According to Kautilya, the Mallas were a Samgha or corporation of which the members called themselves Rājās just as **Political organisation.** the Licchavis did and the commentator, Buddhaghosa, also calls them Rājās.<sup>2</sup> A passage in the Majjhima Nikāya,<sup>3</sup> in giving an illustration of samghas and gaṇas, mentions the Licchavis and the Mallas, showing that the Mallas were a typical example of a samgharājya. The accounts given above show that the Mallas of Pāvā and Kusinārā had their respective Santhāgāras or Mote Halls where all matters both political and religious were discussed. We have seen that a new council-hall called Ubbhataka had been built by the Mallas of Pāvā but was still unused

1. Fausboll, *Dhammapada* (old edition) p. 211.

2. *Dialogues of the Buddha*, pt. III, p. 201.

3. *Majjhima Nikāya*, Vol. I, p. 221.

when the Buddha visited their city in the course of his peregrinations, and it was there that they invited him to deliver his discourses to them. We have also seen the Mallas assembled and doing business in their Mote-Hall when Ānanda went to them with the message of the impending death of the Master ; and again, the Mallas assembled in the Sañthāgāra to discuss the procedure to be followed in the disposal of the dead body and afterwards to discuss the claims put forward by the various Kṣatriya kings and peoples.

It seems that the Mallas were a martial race and were devoted to such manly sport as wrestling.<sup>1</sup> It is impossible that the word 'Malla' denoting a wrestler by profession was derived from the tribal name of this brave people.

In the Mahāparinibbāna Suttanta as given in the Dīgha Nikāya, there is the mention of a set of officers called Malla Supisā and Purisas<sup>2</sup> among the Mallas of Kuśinārā, about whose functions we are quite in the dark. But Professor Rhys Davids takes them to be a class of subordinate servants.<sup>3</sup>

Dr. D. R. Bhāndārkar says that 'the inde-

1. Jātaka (Cowell's edition), Vol. II. p. 65.

2. Dīgha Nikāya, Vol. II. p. 159.

3. Buddhist India, p. 21.

pendence of the Mallas as an oligarchical republic appears to have been destroyed by the ambitious Magadhan monarch, Ajātasatru, and their dominions annexed. Ajātasatru, and their dominions were annexed to the empire that was gradually growing up in Magadha.<sup>1</sup>

The Mallas appear to have been usually on friendly terms with their neighbours, the Licchavis, with whom they had many ties of kinship, though, as was quite inevitable,

*Dispute between the two neighbouring confederate clans—the Mallas and the Licchavis.*  
there were occasional rivalries between the two democratic states as the story of Bandhula shows. One day

Bandhula, a Mallian general, drove his chariot to Vaiśālī, the capital of the Licchavis, passed the threshold of Mahāli, a Licchavi, with his wife Mallikā who wanted to go and bathe and drink the waters of the tank where the members of the kings' families used to get water for the ceremonial sprinkling. Mahāli heard the clattering noise (rattling sounds) of the chariot and told the Licchavis of his apprehension of danger. The Licchavis guarded the tank well, spreading an iron net over it. The Mallian general came down from his chariot, put the guards to flight by means of his sword and burst through the iron net-work and in the tank bathed his wife and gave her water to drink ; he then left the place with his wife in the chariot. The guards

1. Carmichael Lectures, 1918, p. 79.

narrated the event to the Licchavis. The kings of the Licchavis being angry informed Mahāli of it. Mahāli asked them not to go further but to return. Notwithstanding his advice, five hundred kings mounting their chariots set out to capture Bandhula who 'sped a shaft and it cleft the heads of all the chariots and passed right through the five hundred kings.' They being wounded followed him. He stopped his chariot and said, "I cannot fight with the dead." He then asked them to loose the girdle of the first man who fell dead before they could unfasten it. They were asked to go back to their homes and were ordered to instruct their wives and children to make necessary arrangements for their affairs and then drop their armours. They did so and all of them became lifeless.<sup>1</sup>

Philosophy was much discussed by the Mallians. Serious philosophical problems of sati, samādhi, viriya, saddhā, dukkha, etc., did not escape their attention as may be seen from the following incidents :

Bhadragakogāmanī, an upāsaka, went to the Buddha and enquired of the cause of the arising of suffering and the overcoming of suffering. Buddha replied that he (Bhadragako) did not believe that the enquiry could be answered by exemplifications from past and future occurrences. So Buddha wanted to instruct

---

1. Dhammapada (Fausboll), old edition, pp. 218-220.

him about it by means of the present happenings. The Lord said, "Is there anyone in Uruvelakappa who if killed or imprisoned or injured or blamed produces trouble in your mind?" Gāmanī replied in the affirmative. The Buddha said, "What is the cause of it? There must be some one here against whom if something be performed, the performance of that act surely produces trouble in your mind." The Lord replied, "The reason of this is that you have attachment towards that one and you have not attachment towards the other. Attachment is not the effect of this life but of the past life." The Buddha cleared his doubts as to his existence in the past. He further said, "There is attachment towards mother for the simple reason that he is born in her womb and for this he is troubled over her disease and death and thereby it is proved that there is a connection between this life and the next. Attachment is the root of our trouble and the uprooting of it is the uprooting of suffering."<sup>1</sup>

Living among the Mallas in Uruvelakappa, he told the Bhikkhus that the four senses (saddhā, viriya, sati and samādhi) can be fully realised by the acquisition of sublime knowledge.<sup>2</sup>

Shortly before the passing away of the

1. *Saṃyutta Nikāya* pt. IV. pp. 327-343.

2. *Ibid.*, pt. V. pp. 228-229.

Lord while dwelling in the Śāla-grove of the Mallas at Kuśinārā, he advised the Mallian Bhikkhus, who were present, to bear in mind the following instruction, being ardent and strenuous :— “Vayadhammā Saṃkhārā”<sup>1</sup> ( all Saṃkhāras are subject to decay ).

Before the advent of Jainism and Buddhism, the Mallas were followers of the Brahmanical faith. One of their shrines called Early Religion-Brahmanical. Makuta Bandhana, to the east of

Kuśinārā, is mentioned in connection with the death of the Buddha where his dead body was carried for cremation. There is, however, no indication of the kind of worship that was performed at this place.

Jainism found many followers among the Mallas as among the other races of Northern India. The accounts we get in Jainism.

The Buddhist Literature of the schism that appeared in the Jaina Church after the death of Mahāvīra amply prove this. At Pāvā the followers of Nigantha Nātaputta were divided after the death of their great Tirthankara. We find that there were both ascetics and lay devotees among these Jainas, for we read that on account of these disputation among the ascetics, “even the lay disciples of the white robe, who followed Nātaputta, showed themselves shocked, repelled and indignant at

---

1. *Saṃyutta Nikāya* Vol. I. p. 158.

the Niganthas."<sup>1</sup> These lay Jainas appear from this passage to have been draped in white robes, just as the śvetambaras are at the present day. The Buddha as well as Sāriputta, one of his principal disciples, seem to have taken advantage of the schism that appears to have overtaken the Jaina church on the death of their founder for propagation of the rival faith. In the Pāśādika Suttanta, we find that it is Cunda, the novice of Pāvā, who brings the news of the death of the great Tīrthaṅkara, Mahāvīra, to Ānanda at Sāmagāma in the Malla country and the latter at once saw the importance of the event and said, "Friend Cunda, this is a worthy subject to bring before the Exalted One. Let's go to him and tell him about it." They hastened to the Buddha who delivered a long discourse.<sup>2</sup>

Buddhism appears to have attracted many followers among the Mallas, some of whom like the venerable Dabba the *Buddhism.* Mallian, attained a high and respectable position among the brethren. We read in the Cullavagga,<sup>3</sup> "Now at that time the venerable Dabba the Mallian who had realised Arhatship when he was seven years old, had entered into possession of every

1. *Dialogues of the Buddha* pt. III. p. 203.

2. *Ibid.*, p 112.

3. *Vinaya Texts*, pt. III. p. 4. foll.

(spiritual gift) which can be acquired by a disciple ; there was nothing left that he ought still to do, nothing left that he ought to gather up of the fruit of his past labour." On account of his virtues, he was appointed, after due election by the Buddhist Samgha, a regulator of lodging places and apportioner of rations. He was so successful in the discharge of these duties which required a great deal of patience and tact that he was considered by the Samgha to be possessed of miraculous powers. But there were some, like the followers of Metteya and Bhummajaka, who became envious and set the Bhikkhuni Mettiyā and Vaddba, the Licchavi, to bring about his fall and expulsion from the Samgha, but their evil intentions were discovered and the venerable Dabba the Mallian was exculpated from the charges brought against him.

Khaṇdasumana, reborn in the family of a Malla rājā at Pāvā, entered the order and acquired six-fold *Abhiññā*.<sup>1</sup>

Once Buddha was in the country of the Mallas named Uruvelakappa. One day he asked Ānanda to stay there and himself left for Mahāvana to spend the day. While Ānanda was staying there, a householder named Tapusso, probably a Mallian, came to him and told him that he was so much absorbed in the enjoyment

---

1. *Psalms of the Brethren*, p. 90.

of sensual pleasures that he was never averse to wordly life. He (the householder) further told him that even a young man was satisfied with the religion and teachings of the Lord. He asked him as to the cause of it. Ānanda took him to Buddha while he was spending the day at Mahāvana. Ānanda having informed the Buddha, Buddha said that such a state of things happened with him also before attaining enlightenment. He who has not seen and thought of the evil effect of sensual pleasures and he who has not thought of the fruition of emancipation cannot bend his mind towards emancipation. This is the cause of not being able to make oneself averse to wordly life. Buddha said that when he succeeded in seeing and thinking of the evil effect of sensual pleasures and of the fruition of emancipation, he realised the first stage of meditation. When he realised the first stage, the thinking of enjoyment of sensual pleasures became a malady to him ; when he realised the second stage, the first stage appeared trifling to him and so on up to the fourth stage. When he realised all the jhānas together with the āyatanas, his mind was bent upon nirvāna. Because of his realising the jhānas together with the āyatanas and the nirvāna and because of his thwarting the enjoyment of sensual pleasures, he was successful in being foremost, in the

Devabrahmā and the Māra worlds, amongst the Samānas and the Brāhmaṇas.<sup>1</sup>

Roga, a Mallian, asked Ānanda whether the Buddha would accept potherbs and meal from his hands. Accordingly, Ānanda asked the Lord whether the presents would be acceptable. The Lord replied in the affirmative. When Roga actually took those presents to him, the Lord asked him to hand them over to the Bhikkhus. He did so and the Bhikkhus were satisfied with them. Roga then sat on one side. When the Blessed One finished his meal, he 'taught, and incited, and conversed, and gladdened' him 'with religious discourse.' At last Roga rose from his seat and departed.<sup>2</sup>

Sīha was reborn in the country of the Mallas in the family of a Rājā. As soon as he saw the Buddha, he saluted him and being attracted, he sat on one side. The Buddha noticing the trend of his thought, taught him the Norm. He entered the Buddhist order and spent his days in the forest but he could not concentrate. Seeing this, the Master advised him to cherish good Norm within himself and to swiftly renounce the 'piled up lease of birth.' This advice of the Lord had a beneficial effect on him and he was able to develop insight and acquire saintship.<sup>3</sup>

1. *Ānguttara Nikāya*, Vol. IV, pp. 438-448.

2. *S. E. E.*, Vol. XVII. p. 139.

3. *Psalms of the Brethren*. p. 80.

The respect and veneration with which the Mallas looked upon the Buddha will appear from how they met him when his last moment was approaching and also from the great liberality and magnificence with which they cremated the corpse and the care and consideration with which they treated the remains.

---

### CHAPTER III.

#### The Sakyas.

The Sakyas have acquired a very great importance in Indian history owing to the Buddha having been born among them. Though a comparatively small clan yet in the rugged fastness of the lower Himalayas, the Sakyas had built up a powerful principality at the time the great teacher was born.

General Cunningham and Mr. Carleyle identify the city of Kapilavastu with Bhūila, a village in the Basti district at <sup>Kapilavastu</sup> the foot of the Nepal mountains, about 25 miles north-east from Faizabad, 12 miles north-west from Basti, and 120 miles north of Benares.<sup>1</sup> Its distance from Rājagaha, Vaisālī and Sāvatthī was sixty yojanas or four hundred and fifty miles, fifty yojanas or three hundred and seventy-five miles and six or seven yojanas or fifty or sixty miles respectively.<sup>2</sup> Dr. Rhys Davids says that the recent discovery of the tope built by the Sakyas over the portion of the relics of the Buddha which fell to their share finally settles that it must have

1. Monier Williams, *Buddhism*, p. 389.

2. Rhys Davids, *Buddhist India*, p. 17. F.

been situated just on the borders of the British and Nepalese territory.<sup>1</sup>

The celebrated Chinese pilgrim, Fa-Hien, who visited India in the fourth century B. C. says that white elephants and lions infested the neighbourhood of Kapilavastu, against which the people had to be on their guard.<sup>2</sup> The country was thinly populated. He noticed towers at Kapilavastu set up in the various places, viz., where prince Siddhārtha left the city by the eastern gate, where his chariot was made to turn back to the palace, where his horoscope was cast by the sage Asita, where the elephant was struck by Nanda and others, where the arrow going 30 li in south-easterly direction penetrated into the earth and produced a fountain of water which quenched the thirst of travellers in later generations, where Suddhodana was met by his son after having acquired supreme wisdom, where 500 Sākyas converts honoured Upāli, and where the children of the Sākyas were massacred by King Viḍūdabha.<sup>3</sup>

Later on, Hiuen Tsang who visited India in the seventh century A. D. narrates that Kapilavastu, the country of the Sākyas, was about 4,000 li in circuit. The royal precincts built of brick were within the city measuring

1. Ibid., p. 17.

2. *Travels of Fa-Hien and Sang-Yan* by S. Beal, pp. 88-98.

3. *Travels of Fa-Hien* by Beal, pp. 85-87.

14 or 15 li round.<sup>1</sup> He says that long after the passing away of the Buddha, the stupas and shrines were built in or near Kapilavastu.<sup>2</sup> The villages were few and desolate. The monasteries (*Samghārāmas*) which were then in ruins were more than one thousand in number. There still existed a *samghārāma* near the royal precincts which contained about 3,000 (read 30) followers who read 'the little vehicle of the Sammitiya school.' There were two deva temples where different sectarians worshipped. There were some dilapidated foundation walls, the remains of the proper palace of king Suddhodana, above which, a *vihāra* (monastery) was built containing a stūpa of the king. Near it, was a foundation in ruins representing the sleeping palace of the Queen Mahāmāyā. Above it, a *vihāra* was built containing a figure of the Queen. Close by, stood a *vihāra* where the Bodhisatta entered the womb of his mother. A stūpa was built to the north-east of 'the palace of spiritual conception' of the Bodhisatta.<sup>3</sup> To the north-west of the capital, many stupas were built where king Vidūdabha massacred the Sākyas.<sup>4</sup>

The cultivated land was rich and fertile. The climate of the country was bracing.

1. Beal's *Records of the Western World*, Vol. II. pp. 13-14.

2. Watters' *on Yuan Chwang*, Vol. II. p. 4.

3. Beal's *Records of the Western World*, Vol. II., pp. 14-15.

4. Ibid, Vol. II. p. 14.

According to Dr. Rhys Davids, there were villages round the rice-fields and the cattle roamed about in the outlying forest. The jungles which were occasionally resorted to by robbers divided one village from another.<sup>1</sup>

Mention is made of another Śākya town named Khomadussa. It was so called on account of its abundant produce of linen cloth.<sup>2</sup>

**Another Śākya town.** It is stated in the Jātaka that the Śākyas were a haughty people. They were so very haughty that they did not do obeisance to Siddhārtha on the ground that he was younger in age.

People—character. But they were afterwards made to do so on seeing a miracle performed by him.<sup>3</sup> Hiuen Tsang saw them obliging in manners.<sup>4</sup> They did not kill any living thing, 'not even a black beetle.'<sup>5</sup> Cattle and rice supplied their only means of livelihood.<sup>6</sup>

The Śākya peasants enjoyed rights in common.<sup>7</sup> There was a law among the Śākyas that no man was permitted to marry more than one wife. But special privilege was given to Suddhodana as he

1. *Buddhist India*, pp. 20-21.

2. *The Book of the Kindred Sayings* pt. I, p. 233.

3. *Jātaka* (Gowell's) Vol. VI, pp. 246-247.

4. Beal's *Records of the Western World*, Vol. II, p. 14.

5. Rockhill, *Life of the Buddha*, p. 117.

6. Rhys Davids, *Buddhist India*, pp. 20.

7. *Ibid.*, p. 20.

conquered the hillmen of the Pāṇḍava tribe who were raiding the Sākyā country.<sup>1</sup> They had a custom that when a child was born, it was carried to the temple of Iśvara-Deva<sup>2</sup> to be presented to the god.

There was a technical college of the Sākyas in the mango-grove. The translators on the authority of the *Sumaṅgalavilāsinī*, Education. the commentary of the *Dīgha Nikāya* by Buddhaghosa, say, "it was a long terraced mansion made for the learning of crafts."<sup>3</sup> There was also a school of archery at Kapilavastu where the Sākyas were trained.<sup>4</sup>

The Sākyas of Kapilavastu claimed to be Kṣatriyas. As soon as they heard of the news of the passing away of the Lord, they demanded a portion of the relics of the Buddha, saying, "Bhagavā amhākampñāti settho."<sup>5</sup> (The Blessed one was the chief of our kinsmen.) The Sākyas traced their line back to King Okkāka. King Okkāka desired to have the son of his favourite queen on the throne. Consequently he sent into exile his elder children, Okkāmukha, Karanda, Hatthinika and

1. Rockhill., *Life of the Buddha*, p. 15.

2. The temple contains a stone image of the god in the posture of rising and saluting. Watters' *On Yuan Chwang* Vol. II. p. 13.

3. Dialogues of the Buddha, Vol. IV. pt. III. p. III F.

4. Watters' *On Yuan Chwang*, Vol. II., p. 18.

5. *Dīgha Nikāya*, Vol. II., p. 165.

Sinipura, who went to dwell on the slopes of the Himālayas, on the borders of a lake where a big oak (sako) tree stood. They married their sisters to preserve the purity of their blood. The king had a slave girl named Disā. A black baby was born to her. As soon as it was born, it said, "Wash me, mother, bathe me, mother. Let me be rid, mother, of this dirt, so shall I be of use to you."

People said, "This fellow speaks as soon as it is born. It is a black thing (kaṇha) that is born, a devil has been born." The Kaṇhāyanas were the descendants of this black baby. It is thus stated in the Ambatṭha Suttanta :—"Yes, but if one were to follow up your ancient name and lineage, Ambatṭha, on the father's and the mother's side, it would appear that the Śakyas were once your masters, and that you are the offspring of one of their slave girls."<sup>1</sup>

In the Viṣṇupurāṇa we meet with the name of Śakya, a king of the Iksāku dynasty. Vrihadvala, a king of the same line, was the father of Vrihatkṣana, whose son Gurukkhepa begot Vatsa who begot Vatsabuha. Vatsabuha begot Prativyoma who begot Divākara. Sahadeva was the son of Divākara and he had a son named Vrihadeva who begot Bhānuratha, who had a son named Supratika. He in turn got a son

1. *Dialogues of the Buddha*, Vol. II., pp. 114-115.

Marudeva. Sunakkhatra, Kinnara, Antarikkha, Suvarṇa, Amitrajit, Vrihadrāja and Dharmi were the direct lineal descendants of Marudeva and the ancestors of Kritañjaya who was the great grandfather of Śākyā whose father was Sañjaya and whose grandfather was Ranañjaya.<sup>1</sup>

The Tibetan account is that one day King Virudhaka enquired of his courtiers about his beautiful sons. They told the king of his sons' adventures. The king exclaimed, "The daring youngmen, the daring youngmen." And for this marked characteristic they came to be known as Śākyas.<sup>2</sup> Bharata, the commentator of Amarkoṣa, says, "Śāka is a kind of tree. A king of the Ikṣaku dynasty is known as Śākyā because he lives near that śāka tree." His posterity was known as Śākyas.

Prince Okkāmukha was the eldest son of Okkāka. His sons and grandsons were Nipuna, Candimā, Candamukha, Sivisamjaya, the great king Vessantara, Jāli, Sihavāhana and Sihassara.

*Sakya Kings.* The sons and grandsons of King Śākyā were 82,000 in number of whom Jaysena was the last.<sup>3</sup> Śākyā Añjana's queen was Yasodharā who bore two daughters, Māyā and Prajāpati, and also two sons. One of the two sons was Śākyā Suppa-

1. *Vippu Purāṇa*, pt. IV, Ch. 22.

2. Rockhill., *Life of the Buddha*, p. 12.

3. Geiger's translation of the *Mahāvastu*, p. 11.

buddha whose queen Amitā had two children. Suddhodana's queens were Māyā and Prajāpatī (Pajāpatī). He had a son by his wife Māyā, named Gautama Buddha who was famous as the Śākyā lion or the lion amongst the Śākyas (Śākyasimha).<sup>1</sup>

The minds of the Śākyā royal princes and nobles were so enlightened by the Buddha that they were able to realise "the perfect fruit of righteousness."<sup>2</sup> Nandupananda *Sakya recluse*. and Kūṇḍadana, two principal nobles, and other persons of the Śākyā clan became recluses.<sup>3</sup> Upāli, son of Atali, followed their example. Then the other princes and the sons of the chief minister renounced the world.<sup>4</sup> At the request of the Buddha many Śākyas became recluses.<sup>5</sup> They were well provided for.<sup>6</sup> The life of the Śākyā recluse was so attractive that Sumaṅgala (reborn in a poor family) became a hermit. They were respected for their simplicity of life.<sup>7</sup> They used to shave their heads, put on yellow robes and carry alms-bowl.<sup>8</sup> Seldom could they find time to sleep as they had too many duties to attend to.<sup>9</sup>

1. Geiger's translation of the *Mahāvastu*, p. 12.

2. S. B. E., Vol. XIX, p. 226. 3. Ibid., pp. 226-227.

4. Ibid., p. 227. 5. Ibid., pp. 226-227.

6. Psalms of the Brethren, p. 81. 7. Ibid., p. 47.

8. Mṛicobhaktika, Act. VIII, pp. 125-126. (Jivānanda Vidyāśāgara's edition).

9. Chārudatta, Act III, p. 53.

There was a residence at Kapilavastu provided by the community for recluses of all schools.<sup>1</sup>

Mahāpajāpatī Gotamī asked the Buddha to allow her to enter his order but the request was not granted. Whereupon she ordered her hairdresser to cut off her hair, and wearing yellow robes, she took the wives of 500 young Sākyas nobles, who had already renounced <sup>Mahapajapati</sup> Gotamī and the world, with her to Vaisālī where <sup>Buddha</sup> the Master was.

Again she asked the permission of the Lord to enter the order and he readily agreed. Her associates were also ordained at the same time.<sup>2</sup>

At the time of the Buddha Gautama, Tissa was reborn at Kapilavastu among the Sākyas.

<sup>Tissa and the Buddha.</sup> She renounced the world with Mahāpajāpatī Gotamī and became spiritually so developed that she attained Arhatship.<sup>3</sup>

Vipassi was reborn at Kapilavastu as the daughter of Khemaka, the Sākyas. She was called Nandā the Fair for her great beauty and amiability. Her young kinsman <sup>Vipassi and the Buddha.</sup> and suitor Corabhūta died on the day on which she was to choose him from amongst her suitors. She had to leave the

1. *Buddhist India*, p. 20.

2. *Psalms of the Sisters*, p. 7.

3. *Ibid.*, pp. 12-13.

world against her will. Though she entered the order, she could not forget that she was beautiful. Fearing that the Buddha would rebuke her, she used to avoid his presence. The Buddha knew that the time had come for her to acquire knowledge and asked Mahāpajāpatī Gotamī to bring all the Bhikkhunis before him to receive instruction. Nandā sent a proxy for her. The Buddha said, "Let no one come by proxy." So she was compelled to come to him. The Buddha by his supernatural power conjured up a beautiful woman who became transformed into an old and fading figure. It had the desired effect and she became an Arahat.<sup>1</sup>

Mittā, finally reborn in the royal family of the Śakyas at Kapilavastu, left the world with Theri Mitta. Mahāpajāpatī Gotamī. After the necessary training, she soon attained Arhatship (saintship).<sup>2</sup>

Sundari Nandā was reborn in the royal family of the Śakyas. She was known as the beautiful Nandā. Thinking about the fact that her elder brother, her mother, her brother, her sister and her nephew had renounced the world, she left the world. Even after her renunciation, she was obsessed with the idea of her beauty and would not approach the Master lest she should be

*Theri Sundari  
Nanda and the  
Buddha.*

1. *Psalms of the Sisters*, pp. 22-23.

2. *Ibid.*, p. 29.

reproached for her folly. The Lord taught her in the same way as he did in the case of Nandā the fair. She listened to the Master's teachings and enjoyed the benefit of the fruition of the first stage of sanctification. He then instructed her saying, "Nandā, there is in this body not even the smallest essence. It is but a heap of bones covered with flesh and smeared with blood under the shadow of decay and death." Afterwards she became an Arhat.<sup>1</sup>

The administrative and judicial affairs of the Sākyā clan were discussed in their Sañthāgāra or Mote-Hall at Kapilavastu. A

<sup>Government.</sup> young Brahmin named Ambatṭha who went to Kapilavastu on business had the opportunity of visiting the Mote-Hall of the Sākyas where he saw the young and the old seated on grand seats.<sup>2</sup> That King Pasenadi of Kośala should marry one of the daughters of the Sākyā chiefs was decided in it. Among the Sākyas, there was only one chief who bore the title of Rājā and was elected by the people. According to Dr. Rhys Davids, he had to preside over the sessions and when no sessions were held, he had to conduct the business of the state. Once Bhaddiya, a young cousin of the Buddha took the title of Rājā and Sudhodana was styled a Rājā, although he was a simple citizen,

1. *Psalms of the Sisters*, pp. 55-57.

2. *Dialogues of the Buddha*, Vol. II., p. 113.

Suddhodāna the Śākiyan.<sup>1</sup> In the opinion of Dr. Rhys Davids, all the important places had such a hall or pavilion covered with a roof but with no walls in which to conduct their business." "The local affairs of the villages were conducted in open assembly consisting of the householders, held in the groves.....which formed so distinctive a feature of each village in the long and level alluvial plain."<sup>2</sup> A contrary view is held by the Chinese travellers, Hiuen Tsang, Fā-hien and Sung-Yun. According to them there was no government at Kapilavastu. There existed a congregation of priests and about ten families of laymen.<sup>3</sup> Each town appointed its own ruler and there was no supreme ruler.<sup>4</sup> In the face of the authorities quoted above we cannot rely on the accounts given by the Chinese pilgrims.

Dr. D. R. Bhāndārkar says that Kula or clan sovereignty was prominent among the Śākyas. Kula, which was more extensive than the family, was the lowest political unit amongst the political Samghas. To quote his words, Kula "denotes not simply the domination of a chief over his clan but also and principally his supremacy over the territory occupied by that clan." Śākyas

1. *Buddhist India*, p. 19.

2. *Ibid.*, p. 20.

3. Beal., *Travels of Fā-hien and Sung-Yun*, pp. 85-87.

4. Beal., *Records of the Western World*, Vol. II, p. 14.

country was governed by one ruler but was not solely occupied by the Sākyas, there were Brahmins, artisans and traders.<sup>1</sup>

A new Mote-Hall of the Sākyas was raised at Kapilavastu when the Buddha was dwelling at the Nigrodhārāma in the Mahāvana which was close to it. At their request the Buddha inaugurated the hall and a series of ethical discourses lasting the whole of the night were delivered by him and Ānanda and Moggallāna.<sup>2</sup>

Once Pasenadi, King of Kośala, carried away by his horse reached Kapilavastu alone, and roaming about hither and thither came to the garden of Mahānāman.

**The Sākyas  
and Kosala.**

Here he saw the beautiful Mallikā who was well versed in the sāstras and asked her as to whose garden it was and was told that it belonged to Sākyā Mahānāman. He then got down and wanted some water to wash his feet with. She brought it. Again she was asked to bring some water with which to wash his face and she brought it and the king washed his face with it. Afterwards he wanted some water to drink which was brought for him in a leaf-cup. Then she was requested by the king to rub his feet which she willingly did. Hardly had she touched his feet when he fell asleep. She thought that the king might

1. Carmichael Lectures 1918, pp. 162-164.

2. Buddhist India., p. 20.

have enemies and she closed the gate when the cries of 'open' were heard by her from a multitude of people who wanted to rush in. She did not open the gate. The king awoke and asked her what the matter was. She told him what she did. Her shrewdness and wisdom were admired by the king. Coming to know that she was a slave girl of Mahānāman, he went to her master and expressed his desire to marry her. The master agreed and the king took her with him in great pomp to Sravasti. But the king's mother was highly displeased as her son had married a slave girl. When Mallikā went to pay respects to her and touched her feet, she at once fell asleep. When she awoke, she thought that such a touch could not but be of a maiden of noble birth, worthy of the family of Kośala. At that time Pasenadi had a wife named Varṣikā famous for her beauty, besides Mallikā well known for her wonderful touch. Shortly afterwards, a son was born to Mallikā who was called Virudhaka or the high-born.<sup>1</sup>

Pasenadi wished to establish connections with the Buddha's family by marriage and wanted to marry one of the daughters of the Sākyas. The Sākyas afterwards decided that it was beneath their dignity to marry one

1. Rockhill's *Life of the Buddha*, pp. 75-77.

of the daughters to the king of Kośala.<sup>1</sup> A girl named Vāsabha Khattiyā, a daughter by a slave girl of one of their leading chiefs, was sent by the Sākyas to the king.

The Sākyas became the vassals of King Pasenadī of Kośala who received homage from them and they treated him in the same way as the king treated the Buddha.<sup>2</sup>

King Pasenadī had great admiration for the Buddha who was a Sākyā. The king went to him and rubbed his feet out of devotion to him. He admitted that he never found a teacher like him. He further said, "Worldly life is full of civil strifes as people have not yet realised the Dharma of the Tathāgata."<sup>3</sup>

Vidūḍabha when he came of age, found out that the Sākyas had deceived his father Pasenadī by giving him a daughter of a slave girl to marry. He resolved to take revenge upon them. After ascending the throne, he invaded the Sākyā country, took their city and slew many of them without any distinction of age or sex.

Having annihilated the Sākyas, five hundred Sākyā girls were taken by him for his harem to celebrate his victory. The girls who were full of rage and hatred said that they would never submit to the king. They abused him

1. Dr. Rhys Davids., *Buddhist India.*, p. II.

2. *Dialogues of the Buddha*, pt. III. p. 80.

3. *Majjhima Nikāya*, Vol. III, pt. II, pp. 118-124.

and his family. On hearing this, the king was enraged and gave orders to kill them. The officers, according to the orders of the king, cut off their hands and feet and threw them into a ditch. The girls sought the aid of the Buddha who saw their distress and ordered a Bhikkhu to go to them and to preach before them the most profound doctrine of the Buddha. They having heard the instructions of the Buddha, attained "the purity of the eyes of law." They then died and were all reborn in heaven.<sup>1</sup>

There is a different version of the above account stated in the *Vidudakāvadānam* of the *Avadānakalpalatā*.<sup>2</sup> According to it, Vidudaka slaughtered 77,000 Sākyas and stole 1,000 boys and girls. One day when he was eulogising his own prowess in his court, the stolen Sākyā girls said, "Why is this pride when death is inevitable to a man bound by action?" The king heard this and became angry and ordered his men to cut off the hands of the girls.

Dr. Rhys Davids says that the motives which led Vidudaka to attack and conquer the Sākyas were most probably similar to the political motives which afterwards persuaded Ajatasatru

1. Beal's *Records of the Western World*, Vol. II. pp. 11-12.

2. 11th Pallava, *Avadānakalpalatā* (*Bibliotheca Indica series*).

to attack and conquer the Licchavis of Vaisālī.<sup>1</sup> We think that the only reason of Viḍūdabha invading the Śākyā country and massacring a large number of the Śākyas was that they, when asked by his father, King Pasenadī, to marry a Śākyā girl, deceived him (Pasenadī) by sending Vāsavakhattiya, a girl of low birth.

It is stated in the *Mahāvamsa Tīkā* that during the life-time of the Buddha, some Śākyas being oppressed by Viḍūdabha fled to the Himalayas where they built a beautiful city which was known as the Moriyangara (Mauryanagara) on account of the spot always resounding with the cries of peacocks.<sup>2</sup> The Buddhists hold that Aśoka and the Buddha were of the same family as the former descended from Candragupta who was a son of the Queen of one of the kings of Moriyangara.<sup>3</sup>

1. *Buddhist India*, pp. 11-12.

2. *Mahāvamsa Tīkā* (Ceylonese edition) pp. 119-121.

3. Beal's *Records of the Western World*, Vol. I, Intrō p. XVII.

## CHAPTER IV.

### Minor Clans.

Besides the clans of which some account has been given in the previous chapters, there are a few others occasionally referred to in the **Enumeration** Buddhist texts, particularly in the Book of the Great Decease. They may be enumerated as follows :—

1. The Bulis of Allakappa.
2. The Koliyas of Rāmagāma.
3. The Moriyas of Pippalivana.
4. The Bhaggas of Sumsumāra Hill.
5. The Kālāmas of Kesaputta.

"There are," as Dr. Rhys Davids points out, "several other names of tribes of which it is not yet known whether they were clans or under monarchical government. We have only one instance of any tribe, **Enumeration not Complete** once under a monarchy, reverting to the independent state. And whenever the supreme power in a clan became hereditary, the result seems always to have been an absolute monarchy, without legal limitations of any kind."<sup>1</sup>

The five clans or tribes mentioned above are mere passing shadows in early Buddhist

1. *Buddhist Indiā*, p. 23.

records, there being hardly any data for an historical account of them. The Book of the Great Decease<sup>1</sup> mentions the Bulis of Allakappa, the Koliyas of Rāmagāma and the Moriyas of Pippalivana, along with the Licchavis of Vesālī, the Śākyas of Kapilavathu and others, as so many distinct Kṣatriya clans or corporations, claiming shares of the bodily remains of the Buddha Gautama on the ground that like the deceased master they were all of the Kṣatriya tribe.

*Origin.*

The message sent by each

of these clans to the Mallas of Kusinārā is as follows : "The Blessed One belonged to the soldier caste, we too are of the soldier caste. We are worthy to receive a portion of the relics of the Blessed One. Over the remains of the Blessed one will we put up a sacred cairn and in their honour will we celebrate a feast."\* The claimants are said to have

*Distribution of  
the Buddha's  
relics.*

obtained their respective shares of relics, which they enshrined with customary ceremonies. The Bulis

of Allakappa and the Koliyas of Rāmagāma had the good fortune to obtain one share each of the bodily remains while the

*The Bulis and  
the Koliyas.*

Moriyas of Pippalivana had to be

satisfied with a share of the ashes as they were rather late in sending their

1. *Digha Nikāya*, II. p. 164, foll.

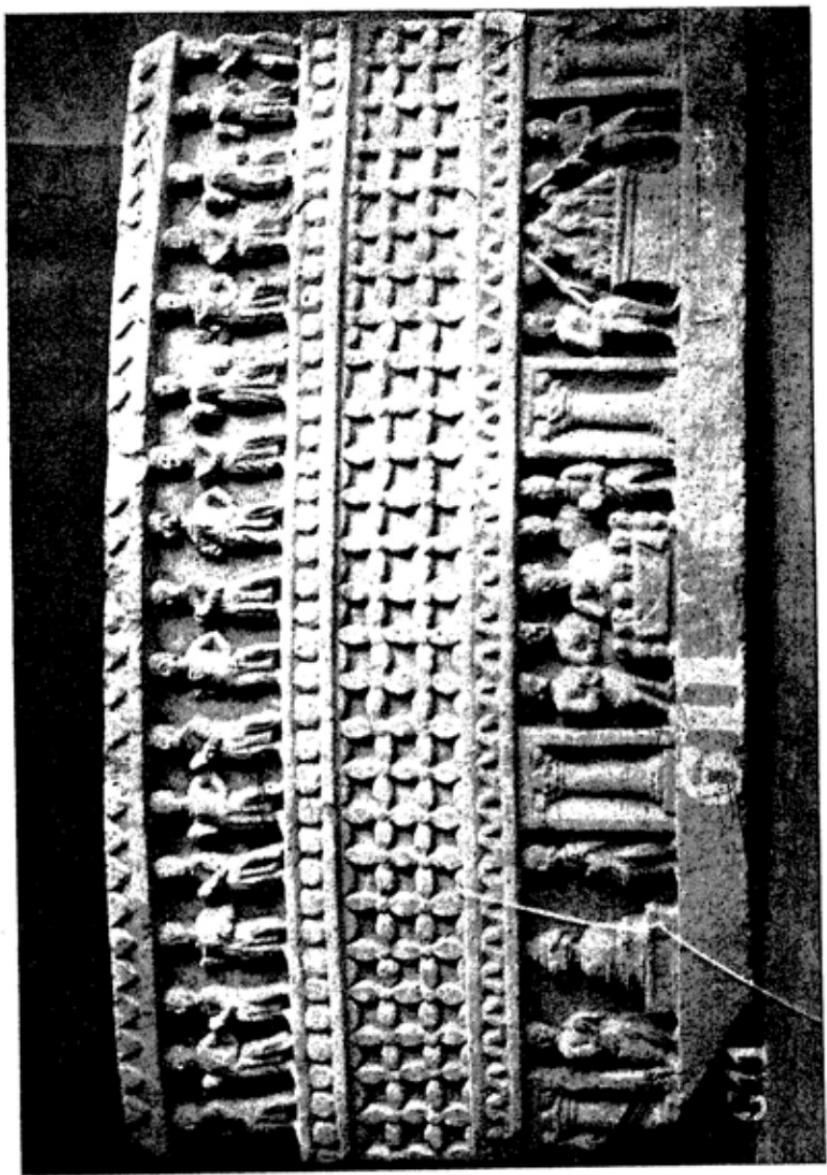
2. *Buddhist Suttas*, S. B. E. Vol. XI, p. 132.

messenger to Kuśinārā. The existing Buddhist traditions all agree in bearing out **The Moryas**. the fact of redistribution of the relics of the Buddha in the time of King Aśoka with the exception of those enshrined at Rāmagāma by the Koliyas. The legend from the Aśokāvadāna which has been summarised by late Dr. Vincent Smith is as follows :—“The Avadāna story is that when King Aśoka desired to distribute the sacred relics of the body of Buddha among the eighty-four thousand stūpas erected by himself, he opened the stūpa of the Urn, wherein King Ajātasatru had enshrined the cremation relics collected from seven of the eight original stūpas. The eighth, that at Rāmagāma, was defended by the guardian Nāgas, who would not allow it to be opened. The relics thus withdrawn from the stūpa of the Urn were distributed among eighty-four thousand stūpas, ‘resplendent as the autumn clouds,’ which were erected in a single day by the descendant of the Mauryas.”<sup>1</sup> A similar legend can be gathered from the Sinhalese Chronicles and other later Pāli works, particularly Buddhaghosa’s commentary<sup>2</sup> on the Mahāparinibbāna Suttanta. The evidence of the Pāli Canonical texts themselves amply corroborates the truth of the later legends barring certain

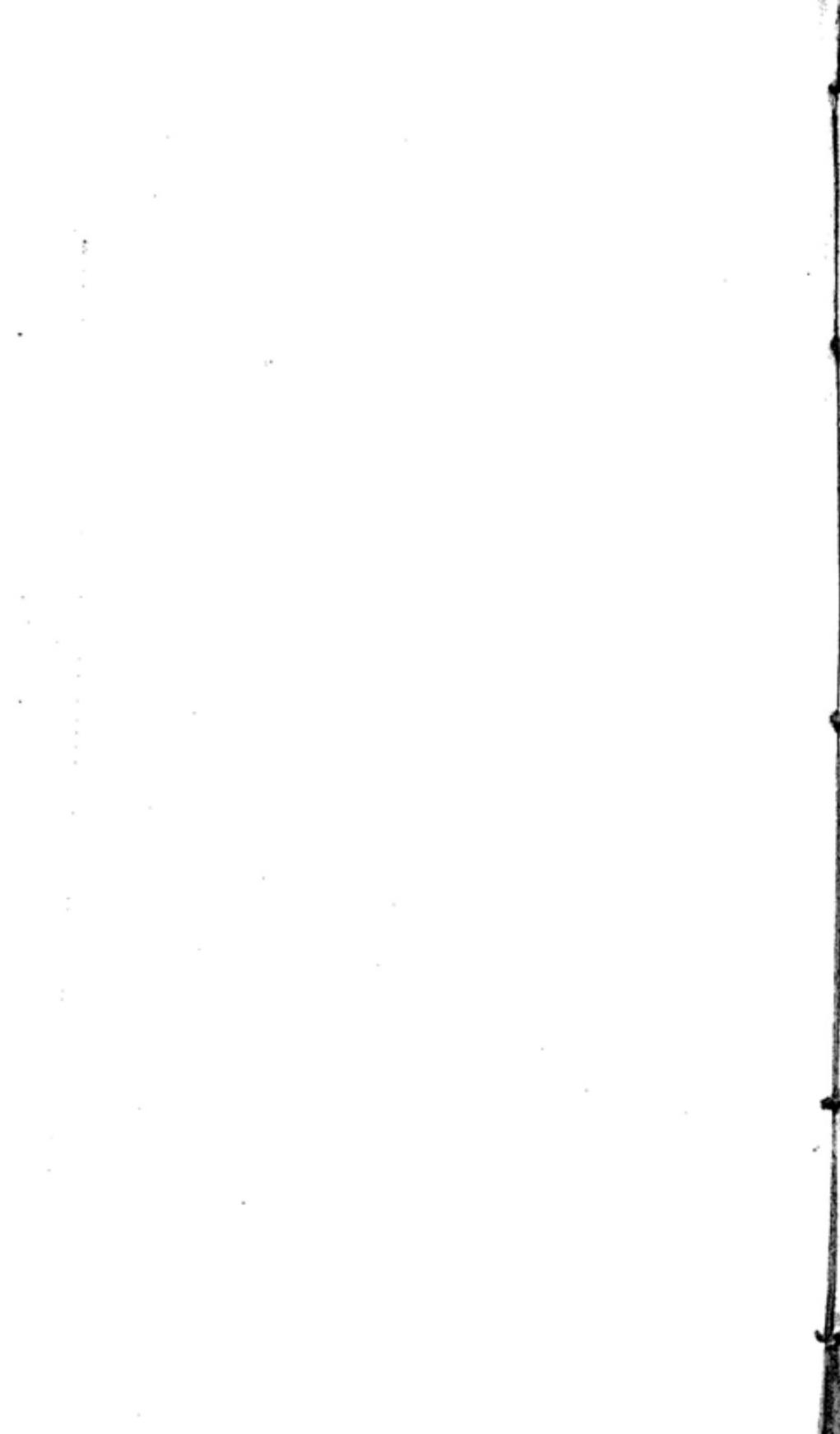
1. Vincent Smith—*Aśoka*, 2nd edition, pp. 225-226.

2. *Sumanagala-Vilāsinī*, Burmese edition, pt. II, p. 183, foll.

Cremation of the Buddha's body and disposal of the relics.



61



details which have a special importance of their own. The epilogues attached to the *Book of the Great Decease* and the *Buddhavaṃsa* prove that the sacred relics of Buddha's body were, after their redistribution, enshrined over the whole of nothern India from Gāndhāra to Kalinga.<sup>1</sup>

The Bhaggas of the Sumsumāra Hill have been casually referred to in some suttas of

**The Bhaggas**      the Majjhima and the Samyutta Nikāyas,<sup>2</sup> but it is difficult to

say from these references who they were and what social and political relations they had with the other clans of Nothern India. There can be no doubt about the fact that the Sumsumāra Hill was used as a fort. The hill was situated in a deer park at Bhesakalāvana. In the life-time of the Buddha lived Prince Bodhi, the heir-apparent to the then reigning king of the Bhaggas, who became one of the followers of the Buddha.<sup>3</sup> When the Buddha was amongst them, the householder, Nakulapitā, went to him and spoke to him thus, "I have become old and wearied, let the Lord admonish me and instruct me for my eternal happiness." He

1. *Dīghanikāya* II, p. 167. The *Buddhavaṃsa* and the *Cariyā Piṭaka*, p. 68. I. J. P. T. S. 1882. Edited by the Rev. Richard Morris.

2. *Majjhima Nikāya*, Vol. I, pp. 332-338; Vol. II, pt. 1, pp. 91-97. *Samyutta Nikāya* pt. IV, p. 116, pt. III, pp. 1-5.

3. *Bodhirājakumāra Sutta*, *Majjhima Nikāya*.

afterwards became one of the devotees of the Master at Bhesakalāvana.<sup>1</sup>

As regards the Kālāmas of Kesaputta, our information is very meagre. There is but a bare mention of them in the Nikāyas. No doubt they existed at the time of the Buddha as a distinct tribe or people. Probably their home or seat of government was in a mountain fastness, not far from the lower Gangetic valley. We are quite in the dark about their origin and other particulars. We must bear in mind that in ancient India the tribe lent its name to the place of its settlement, that is to say, the tribal name became local. The word Kesaputta should be taken in its plural form, denoting the land of the Kesaputtas. The etymology of the name indicates that the tribe traced its descent from a Kesin or a person wearing long locks of hair, i. e. a hermit or Jatila. All this is but conjecture. In the Mahāparinibbāna Suttanta<sup>2</sup> and other Buddhist texts, ancient and modern, we are introduced to a renowned religious teacher named Ālāra Kālāma, (Sanskrit, Arāda Kālāma). One caravan merchant named Pukkusa, a young Mallian, was a disciple of Ālāra Kālāma. Much emphasis was laid by Pukkusa on the spiritual attainments of Kālāma. He said that his preceptor's ecstatio

1. *Sahyutta Nikāya*, pt. II, pp. 1-5.

2. *Dīgha Nikāya*, Vol. II, pp. 130-131.

trance was so very deep and profound that a long train of heavily laden carts passed by him but he did not perceive them.<sup>1</sup> *Ālāra Kālāma* might be a *Hatayogin*. *Buddhaghosa* says that *Ālāra Kālāma* was called *Ālāra* because he was a *Dīgha-pīngala* or a hermit of long standing, *Kālāma* being his family name.<sup>2</sup> It would seem clear that *Ālāra Kālāma* came of the *Kālāma* tribe or that he was in some way connected with it. The Buddhist texts represent the *Kālāmas* as worshippers of the Buddha *Gautama* who was, before his enlightenment, a disciple of *Kālāma*, a renowned teacher of philosophy.<sup>3</sup>

The name, the *Koliyas* of *Rāmagāma*, indicates that the tribe came originally from

the same ethnic group as the  
The *Koliyas*. *Koliyas* of *Devadaha*. According to Cunningham, *Rāmagāma* (*Rāmagrāma*) is identical with *Deokali*.<sup>4</sup> There are no historical data for ascertaining the political relations of the *Koliyas* of *Rāmagāma* (*Rāmagrāma*) with the *Sākyas* confederacy. It is stated in the *Mahāparinibbāna Suttanta* of the *Dīgha Nikāya* that the inhabitants of *Rāmagāma* belonged to the serpent race.<sup>5</sup>

1. *Buddhist Suttas*, S. B. E. Vol. XI. p. 76.

2. *Ibid.* p. 75. f.

3. Kern, *Manual of Indian Buddhism*, p. 18.

4. Cunningham, *Ancient Geography of India*, p. 423.

5. *Dīgha-Nikāya*, Vol. II, pp. 167.

The *Mahāvamsa* commentary<sup>1</sup> furnishes us with some interesting information about the origin of the Moriyas of Pippalivana and their connection with the Maurya rulers of Magadha. We are told that there are two theories about the derivation of the name Moriya. According to one theory, the name is derived from 'modiya' meaning pleasing or delightful. The Moriyas were a people who lived in a delightful land. According to the other, the name is connected with 'mora,' peacock. The people came to be known as Moriyas from the fact that the place, where they founded their city, always resounded with the cries of peacocks. It is said that some of the Śākyas, being hard pressed by Prince Vidūdabha, the ambitious and cruel usurper of the throne of Kosala, fled to the Himalayan region where they built a new city round a lake in the forest tract abounding in pepul trees.

The above legend about the origin of the Moriyas of Pippalivana cannot be accepted as an historical fact. When the Moriyas are introduced to us in the *Book of the Great Decease*, they are contemporaries and powerful rivals of the Śākyas of Kapilavatthu or Kapilavastu. Moreover, Vidūdabha's invasion of Kapilavatthu and the carnage committed

---

1. *Mahāvamsa-Tīkā* (Ceylonese edition) p. 119, fol.

upon its citizens took place, if the tradition is at all to be believed, shortly before the demise of the Buddha. There may be some truth in the implied suggestion that the Moriyas were in some way connected with the Śākyas of Kapilavatthu. With the advance of ethnological researches, it may be found that the matrimonial alliances of the Śākyas with the neighbouring hill peoples brought some new tribes into existence. Further, the *Mahāvamsa* commentary traces the origin of the Maurya rulers of Magadha to the Moriyas of Pippalivana. Candagutta, the founder of the Maurya dynasty, was born of the chief queen of the Morian king of Pippalivana. This account conflicts with the evidence of Viśākhadatta's *Mudrārākṣasa* where Candragupta is represented as a Vṛṣala,<sup>1</sup> a person of low birth, an illegitimate son of the last Nanda king by a sūdra woman named Murā. How far Viśākhadatta's account represents the true state of things is a controversial point. But there are many instances where much misconception of history resulted from a conjectural etymology of personal and dynastic names. It appears that the royal family of the Nandas was connected by matrimonial alliance with the Moriyas of Pippalivana, and this may derive some support from the fact that in earlier and later times, the rulers of Magadha

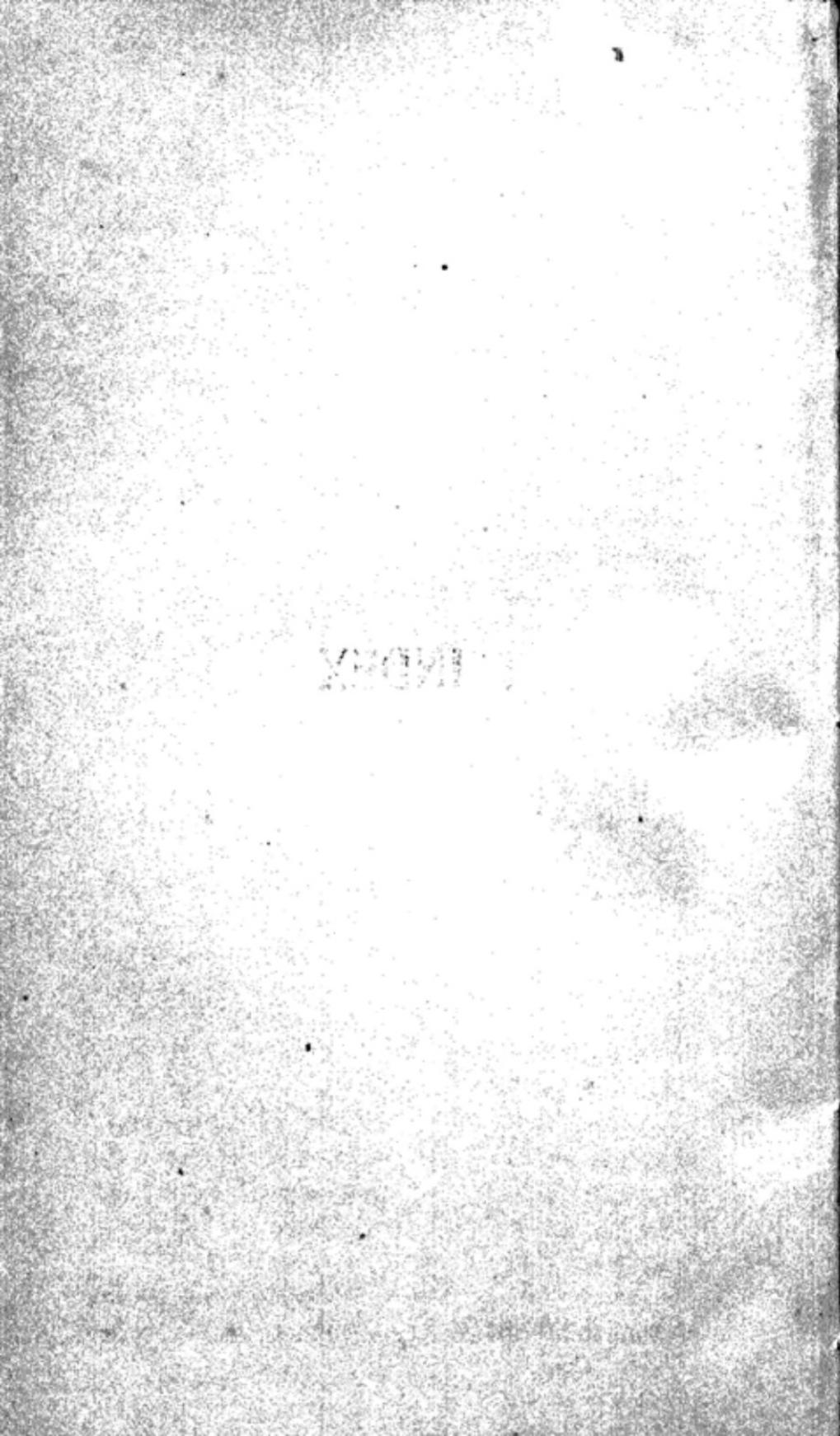
1. *Act. III.* pp. 134—136, 141—143, etc.

found it necessary to establish friendly relations, through marriage, with the neighbouring clans, e. g., the Licchavis of Vaisāli and the Videhans of Mithilā.

It seems certain that the minor clans had much in common with those dealt with in the previous chapters. Their social customs, religious beliefs, laws and administrative systems were substantially the same. It is left to the future historian of India to decide how far the clans under review were instrumental in the colonisation of Bengal, Behar and Assam.

---

# **INDEX**



## INDEX.

- Abhaya 87,102,127,128,131  
 Abhayadeva 36  
 Abhayakumāra 128  
 Abhiññā 91,177  
 Abhiṣeka 120  
 Adosa 99,104  
 Adultery 73  
 Agñi 29  
 Aikṣvākus 15  
 Aila 15  
 Ajātaśatru 10,13,23,54,55,  
     64,124,125,130,135,160,  
     172,200  
 Ajodhyā 151  
 Akusala 104  
 Alāmvuṣā 16,40  
 Alexander 167  
 Allakappa 10,198  
 Aloha 104  
 Ambapālī 37,61,92,128  
 Ambasakkhara 72  
 Ambaṭṭha 191  
 Amitā 188  
 Amoha 99,104  
 Amritajit 187  
 Aṅgas 167  
 Aṅgirasa 258  
 Aṅgulimāla 128  
 Añjana (Sākyā) 187  
 Añjana (wood) 90  
 Añjana-Vaniya 20  
 Antarikkha 187  
 Anuloma 25  
 Anupiya 169  
 Anuruddha 16  
 Archery 16  
 Arhatship 91,92,93,176  
 Aryans 25,123,142  
 Asita 182  
 Aśoka 117,136,200  
 Assaji 100  
 Assam 206  
 Assarataṇa 89  
 Assembly 110  
 Aṣṭaka 49  
 Aśvalāyana 15  
 Aśvamedha 122  
 Atali 188  
 Atharva-Veda 30  
 Att̄hakulakā 61,121  
 Att̄hasilāni 155  
 Avidyā 88  
 Ālāra 203  
 Ālāra Kälāma 202,203  
 Āmratakeśvara 58  
 Ānanda 38,50,54,71,102,177  
     193  
 Āpastamba 25,31  
 Āsanapaññāpaka 111,112  
 Ātmā 99

- Āyataṇas 178  
 Bandhula 129, 130, 170, 172  
     173  
 Basāṛh 56, 59  
 Basti 181  
 Baudhāyana 25  
 Bālikā-chavi 48  
 Bālikārāma 48  
 Behār 33, 206  
 Buddhism 1, 2, 35, 76, 77, 78,  
     86, 138, 176  
 Bulis 10, 198  
 Cairn 9, 166  
 Caityas (cetiyas)  
     Bahuputra 48, 79, 81  
     Cāpāla 48, 71, 79, 80  
     Gautama 48, 79  
     Gautama-nyagrodha 80  
     Gotamaka 49  
     Kapinahya 48, 79  
     Markaṭa-hrada-tīra, 48, 79  
     Parinirvāṇa 168  
     Saptāmraka 48, 79  
     Sāraṇdada 81, 89  
 Cakravarti-rājā 165  
 Candamukha 187  
 Candimā 187  
 Candragupta 23, 136, 137, 205  
 Candra Gupta I. 8, 28, 137  
 Candragupta Maurya 3, 4,  
     105, 136  
 Carnage 204  
 Cedi 158  
 Cellanā 124  
 Cetaka 12, 14, 36, 124  
 Champārān 146  
 Chanda 114  
 Chāprā 57  
 Chastity 57  
 Chen-shu-na 145, 146  
 Cherānd 57  
 Chief Magistrate 115  
 Coins 2  
 College, technical 185  
 Confederacy 60  
 Corabhūta 189  
 Coronation 120  
 Corporation 4, 71, 111, 170  
 Cremation 175  
 Criminal Administration 120  
 Cunda 176  
 Cunningham 56, 57  
 Dabba 67, 176, 177  
 Darbhaṅgā 146  
 Darius 32, 33  
 Deokāli 203  
 Devabrahmā 179  
 Devadaha 203  
 Devadatta 160  
 Dhamma 84, 88, 92, 93, 24, 195  
 Dīgha Piṅgala 203  
 Disā 186  
 Disposal (of the dead) 30, 31,  
     74  
 Dosa 99, 104  
 Dosakkhaya 103  
 Drāvida 24  
 Drumā 96

- Drumarāja 56  
 Dukkha 173  
 Education 185  
 Emancipation 178  
 Epigraph 2  
 Ephthalites 34  
 Explorations (archæological) 57  
 Fā-Hien 52, 53, 54, 182, 192  
 Festival 74  
 Fo-li-shi (Vṛijiji) 145  
 Gahapatirataṇa 89  
 Gahapati Tapussa 170  
 Gaṇa 106, 170  
 Gaṇarājā 120  
 Gaṇḍaka or Gaṇḍakī 144  
 Gasanisa 14  
 Gautama 11, 25, 76  
 Ghaṭotkachgupta 187  
 Gopālā 125, 126  
 Gopālakakṣa 166  
 Gorakhpura 168, 169  
 Gośringī Bhagavatī 47  
 Gotama 84, 85, 87, 100  
 Gotra—  
     Kaśyapa 12, 14  
     Vāsiṣṭha 13, 14  
 Government 105  
 Govindarāja 4, 5  
 Grant, Kamauli 6  
 Gurukhepa 186  
 Gāndhāra 152, 153, 201  
 Gāṅgeyadeva 158  
 Hastipāla 163  
 Haṭayogin 203  
 Hatthirataṇa 89  
 Hatthiṇika 185  
 Herāt 33  
 Himālayā 37  
 Hiuen Tsiang 182, 192  
 Huns (white) 34  
 Hunting 64  
 Ikṣaku 15  
 Indra 81  
 Indulgences (ten) 93  
 Indus, 33.  
 Inscriptions :—  
     Allāhābād posthumous stone pillar 7  
     Bhitāri stone pillar 7  
     Bihār stone pillar 7  
     Bilsād stone pillar 7  
     Deopārā 5  
     Deopārā praśasti 6  
     Gayā copper plate 8  
     Kṛṣṇadwārika temple 5  
     Mathurā stone 7  
     Tetrawan Image 6  
     Iśvaradeva 185  
     Itthirataṇa 89  
     Jainism 2, 12, 26, 34, 35, 76, 77, 124, 175  
     Jambudvīpa 145  
     Janaka 40, 141, 145, 146, 151  
     Janakapura 146  
     Jaṭilas 202  
     Jayadeva 28,

- Jayasena 187  
 Jāli 187  
 Jentā 91  
 Jentī 91  
 Jhallas 24  
 Jhānas 99, 178  
 Jīvaka Komārabhacca 50  
 Jñāpti 112  
 Jñātrikṣatriya 12.  
 Joypratāpmalla 158  
 Judicial procedure 32, 120  
 Ju-lai 54  
 Justice Hall 154  
 Kahāpaṇa 95  
 Kaliṅgas 167, 201  
 Kalpa, Adbhuta 83  
 Kaṇḍara Masuka 80  
 Kapilavastu 10, 50, 181, 182,  
     185, 189, 193, 204  
 Karaṇa 24  
 Karaṇḍa 185  
 Karatoyā 142  
 Karṇāṭaka 158, 169  
 Kākaṇḍaka 94  
 Kālāmas 198, 202  
 Kālidāsa 40  
 Kāsiā 168, 169  
 Kouśiki 144  
 Kesaputta 198, 202  
 Kesin 202  
 Khaṇḍasumana 177  
 Khasa 24  
 Khemaka 188  
 Khomadussa 184  
 Kinnara 187  
 Koliyas 10, 198, 203  
 Kośala 12, 15, 73, 142, 170,  
     193  
 Kritañjaya 187  
 Kukura 4, 106  
 Kumāradevī 137, 148  
 Kumāra Gupta 7  
 Kuṇḍadana 188  
 Kuṇḍapura 43, 44  
 Kuru 4, 106, 141  
 Kuru-pañcāla 23, 123, 142  
 Kusala 104  
 Kuśinārā 9, 16, 162, 165,  
     166, 175  
 Kūṭa 53  
 Kūṭāgārasālā 37, 48, 50, 53,  
     62, 67, 87, 94  
 Kutāgāra Vihāra 53  
 Lakṣmaṇa 40  
 Lakṣmaṇadeva 159  
 Laksmapasāñvat 159  
 Lasam 159  
 Lecchāī 2 foll.  
 Lecchakī 4 foll.  
 Lhāsā 32  
 Licchavi 2 foll., 106  
 Licchavi-dauhitra 7  
 Licchavigaṇa 72, 73  
 Licchivi 2 foll.  
 Licchavi-dauhitra 7  
 Licchavigaṇa 72, 73  
 Licchivi 2 foll.  
 Licchivīka 4

- Li-c'he-po. 8  
 Litschtschhavi 9  
 Madda 124  
 Madhyadeśa 25, 142  
 Madra 23, 166, 123  
 Madraka 4  
 Magadha 10, 44, 77, 105, 127  
 Mahāli 10, 52, 68, 101, 170,  
     172, 173  
 Mahājanapadas 162  
 Mahāyāna 16, 183  
 Mahāmucala 158  
 Mahānāma 65, 127, 193,  
     194  
 Mahāpajāpatī gotamī 50,  
     189  
 Mahāvana 37, 47, 50, 52,  
     53, 62, 64, 69, 87,  
     88, 90, 94, 100, 169,  
     177, 193  
 Mahāvīra 3, 12, 14, 76, 82,  
     83, 86, 124, 129,  
     159, 163  
 Mahipāladeva 158  
 Makuṭabandhana 164, 175  
 Malla 9, 10, 16, 24, 106, 129,  
     162 foll.  
 Mallaka 4  
 Mallakis 32, 15, 163  
 Malloī 167  
 Maṇirataṇa 89  
 Mañjiṣṭha 63  
 Marudeva 187  
 Maudgalyāyana 14  
 Maurya Empire 2  
 Mauryas 2, 29, 105  
 Mānagrha 138  
 Mānava 15  
 Māsa 95  
 Mātali 154  
 Māyā 16, 87, 188  
 Metteya 177  
 Mithilā 40, 141  
 Mittā 190  
 Moggallāna 102  
 Moha 99, 104  
 Mohakkaya 103  
 Mote-Hall 84, 161, 165,  
     170, 191, 193  
 Moriyangara 97  
 Moriyas 10, 108, 204, 205  
 Mucala 150  
 Murā 205  
 Muzafferpur 56  
 Nakulapitā 201  
 Nanda 51, 182, 189  
 Nandā 191  
 Nandaka 88  
 Nandanācārya 6  
 Nandas 105  
 Nandupananda 188  
 Naṭa 24  
 Nāgarī 6  
 Nānyadeva 158  
 Nāyaka 115, 161  
 Natti 112  
 Nattidutiya kamma 112  
 Nattikatutthaṭhamma 112

- Nepāl 8, 28  
 Neru 158  
 Nicchivi 5, 6  
 Niganṭha Nāthaputta 83,  
     84, 99, 102, 175  
 Niganṭhaputta 101  
 Nigrodhārāma 193  
 Nikkhātā 31  
 Nimi 143, 144, 150, 151  
 Nipuṇa 187  
 Nirvāṇa 99, 103  
 Nisibi 6, 32, 33,  
 Nōrm 91, 93, 96  
 Okkāka 185, 187  
 Okkāmukha 185, 187  
 Ordination 72, 111, 113  
 Pabbajā 72, 73  
 Pakhtu 33  
 Paññā 99  
 Paroptās 31  
 Pasenadī 73, 170, 191, 193  
 Patāpa 158  
 Paururavasa 15  
 Pavēnipotthaka 121  
 Pāñcāla 4, 141  
 Pāñdava 166  
 Pāpā 162  
 Pārśva 82  
 Pārśvanātha 82  
 Pātaligāma 131  
 Pātaliputra 3, 137, 138  
 Pātnā 169  
 Pāvā 10, 16, 162, 164, 165  
     166 foll.,
- Pāvāpurī 163, 169  
 Persia 6, 33  
 Piṅgiyāni 90  
 Pippalivana 10, 198, 264,  
     205  
 Polygamy 147  
 Poshadha 12  
 Prabodha 16  
 Prajāpatī 81, 197, 188.  
 Prasenajit 128, 129  
 Pratiloma 25  
 Prativyoma 186  
 Priyakārinī 14  
 Pr̥thu 123  
 Pukkusa 202  
 Pu-men-to-lo-ni 54  
 Puṣpyamitra Suṅga 136  
 Quorum 815  
 Rānañjaya 187  
 Rāgakkhaya 103  
 Rāghavānanda 5  
 Rāhu 152, 153  
 Rājagaha 181  
 Rājagrha 45, 49, 111, 125,  
     169  
 Rājāsūya 122, 141  
 Rājūka 115, 117  
 Rāmagāma 10, 188, 203  
 Rāmapāla 6  
 Recorder 119  
 Relic 9, 10, 54, 55, 165,  
     201,  
 Republic 172  
 Revata 95

- R̥gveda 123  
 Roga 179  
 Ruci 148  
 Sabbaratticāro 74  
 Sabbarattivāro 74  
 Saccaka 86, 100  
 Sadānīrā 142  
 Saddha 173, 174  
 Sahasrāṇika 159  
 Saintship 179  
 Sakala 125, 161  
 Sakka 154, 155, 156  
 Salākāgāhāpaka 114  
 Saṁbhuta 93  
 Saṁbojjhaṅgas 92  
 Saṁgha 50, 70, 101, 110,  
     112, 113, 170, 177,  
     192  
 Saṁghārāma 53, 183  
 Samhitā 141  
 Samiti 123  
 Saṁkhāra 174  
 Sammitiya 183  
 Samudragupta 7, 8, 137,  
     131  
 Sañjaya 187  
 Sañthāgāra 84, 99, 110,  
     161, 170, 171,  
     191.  
 Satadhanu 158  
 Satānika 159  
 Sati 173, 174  
 Sattasatika 95  
 Sattussadām Nirayām 99  
 Sādhina 154, 155  
 Sāgaradeva 155  
 Sāketa 90  
 Śākyā 10, 16, 17, 187, 205  
 Śākyamuni 2  
 Sālho 87  
 Sāmagāma 176  
 Sāmaṇḍaka 103  
 Sāṅkhyā 99  
 Sārān 57  
 Sāriputta 102, 103, 175  
 Sāvaka 100, 104  
 Sāvatthī 146, 184  
 Sāvitrī (initiation) 24, 25  
 Senāpati 116  
 Shan-hsien-lū 22  
 Shrines 80  
 Siddhārtha 14, 17, 182  
     184  
 Sīha 26, 84, 85, 110, 179  
 Sīhā 91  
 Sihassara 187  
 Sīhavāhana 187  
 Sīla 87, 99  
 Sīlpa 68  
 Sinha 125, 126  
 Simhahanu 16  
 Sinipura 186  
 Siśunāka 29, 105  
 Skandagupta 7  
 Śramaṇa 82, 87  
 Śrāvastī 194  
 Sreyāṁsa 14  
 Sribhadra 124

- Stūpa 12, 166  
 Sudassana 46, 158  
 Suddhodana 16, 116, 182,  
     183, 184, 188,  
     191  
 Sujāta 157  
 Sumedhā 148, 155  
 Sumitra 149  
 Sumaṅgala 188  
 Sumsumāra Hill 198, 201  
 Sunakkhatra 187  
 Sundarī 157  
 Sundarī Nandā 190  
 Sunidha 130  
 Suniśā 171  
 Suprabuddha 187  
 Supratika 186  
 Suruci 155, 158  
 Suryavamīsa 14  
 Suttadhara 121  
 Suvarṇa 187  
 Śvetāmbaras 176  
 Tapa 87  
 Tapusso 177  
 Tathāgata 51, 71, 89, 102,  
     156, 164, 195  
 Taxilā 68, 148, 170  
 Tāvatimṣa gods 61  
 Tāvatimṣa heaven 119  
 Thākuri family 138  
 Tirabhukti 58, 60  
 Tirhut 57  
 Tirthankara 82, 175  
 Tissā 189  
 Titthiyas 73  
 Tomara 45  
 Trīśalā 13, 14, 124  
 Tṛṇaviṇḍu 16, 40  
 Tuśita heaven 51, 56, 66  
 Ubbhaṭaka 163, 170  
 Udayaṇa 159  
 Uddhitās 31  
 Uggo 103, 104  
 Ugra 13  
 Ukkācelā 102, 103  
 Upajjhāya 113  
 Upāli 188  
 Upānanda 56  
 Upaniṣad 83  
 Uparājā 116  
 Upasampadā 111, 112, 113  
 Upavāsavi 126  
 Uposatha 94  
 Uruvelakappa 168, 174, 199  
 Uttara 156  
 Vaddha 50, 67, 177  
 Vahudakṣinā 149, 150  
 Vaiḍehī 68, 134, 141  
 Vaisālī 34, 82, 89, 90, 94,  
     95, 181  
 Vajjiputta 68, 91  
 Vajji 60, 77, 83, 94, 102, 127  
 Vajora (country) 56  
 Vaṅgas 167  
 Varsikā 194  
 Vāsitṭhī 92, 157  
 Vassakāra 67, 77, 110, 111,  
     130, 132, 133, 134

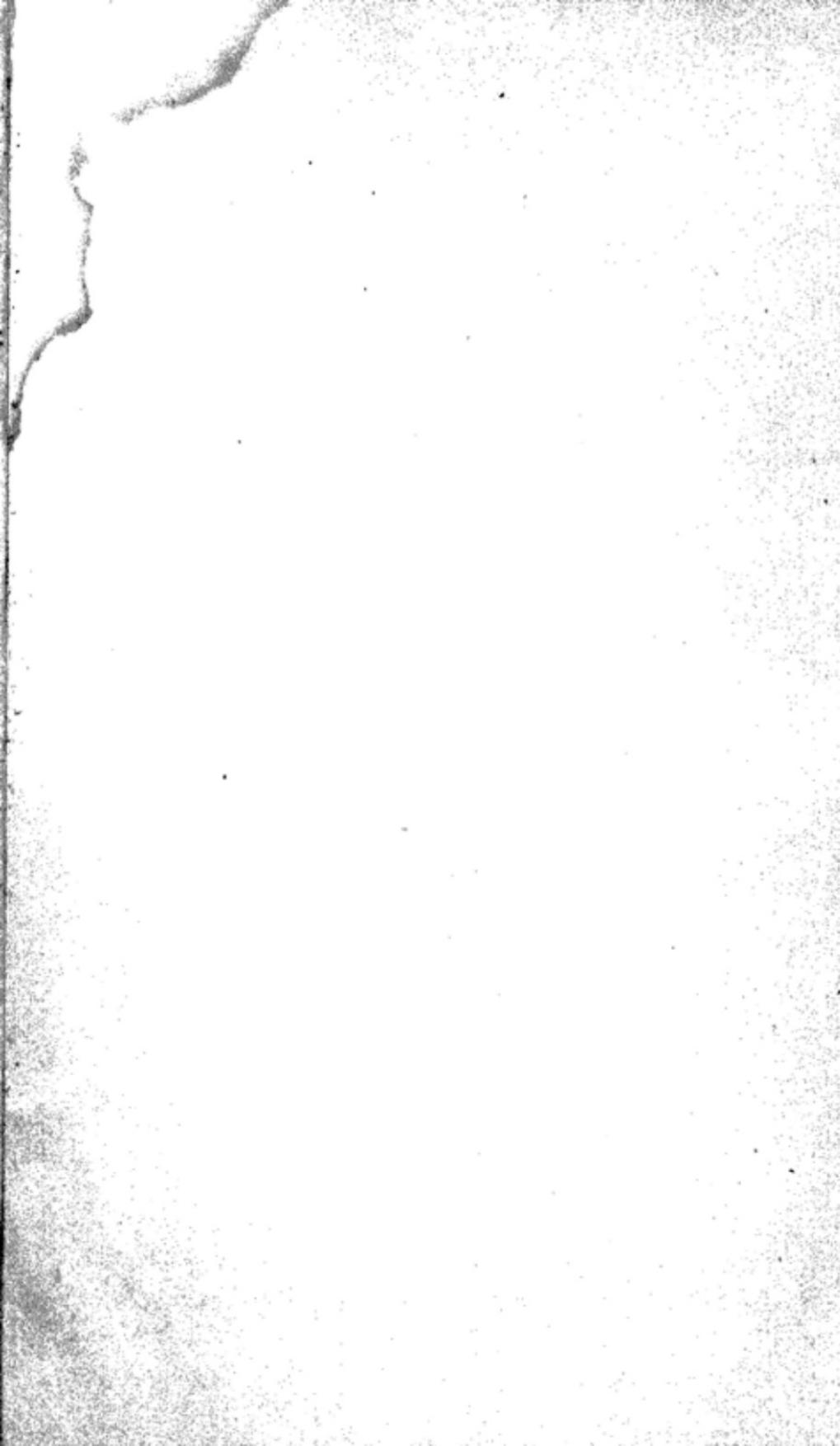
- Vatsa 186  
 Vatsabuha 186  
 Vālmikī 40  
 Vāniyagāma 43,44  
 Vāsabhakhattiyā 195,197  
 Vāsavī 159  
 Vāsiṣṭha 13,14,25,143,150  
 Vātsiputriyas 99  
 Vedehiputta 24, 64  
 Vesālī 9, 75  
 Vessantara 187  
 Vibhajjavādin 79  
 Videgha Māthava 143  
 Videha 2,142  
 Videha Mādhava 143  
 Videhadattā 12,14  
 Viḍūḍabha 182, 183,195,204  
 Vihāra 52,91,92,183  
 Vijayasena 5,159  
 Vimala-Kondañña 128  
 Vimutti 99  
 Vinaya 93, 95  
 Viniccaya Mahāmātta 120  
 Viniścaya Mahāmātra 120  
 Vipassi 189 \*  
 Viriya 173, 174  
 Virudhaka 125, 161, 187  
 Viśāla 15, 40  
 Viśākhadatta 205  
 Viśvāmitra 40, 41, 150  
 Vohārika 120  
 Vote 113  
 Vrātya 25, 166  
 Vrihadeva 186  
 Vrihadrāja 187  
 Vriadvala 186  
 Vrihatkṣana 186  
 Vṛji 16, 55, 60 106  
 Vṛjika 4  
 Vṛṣala 205  
 Vyavahārika 120  
 Wrestling 171  
 Yājñavalkya 79, 148, 149  
 Yajur Veda 79, 141  
 Yakkha 81  
 Yakkha-Cetiyāni 81  
 Yakkha Sāraṇḍada 81  
 Yaso 94, 95  
 Yasodharā 187  
 Yuan Chwang 41, 54, 55  
 Yue-Chi 33

## ERRATA.

Page	22	Read, <i>Ingenious</i> instead of <i>Ingenuous</i>
,,	23	,, <i>Līnā</i> ,,, <i>Līna</i>
,,	24	,, <i>And</i> ,,, and
,,	25	,, <i>Explicitly</i> ,,, <i>Explicitly</i>
,,	45	,, <i>For</i> ,,, To
,,	46	,, <i>Magnificence</i> ,,, Magnificence
,,	60	,, <i>Loosely</i> ,,, losely
,,	61	,, <i>Magnificent</i> ,,, Magnificent
,,	62	,, <i>Account</i> ,,, Account
,,	86	,, <i>when</i> ,,, that
,,	101	,, <i>Taught</i> ,,, Taugh
,,	101	,, <i>Niganthaputta</i> ,,, Nignthnputta
,,	196	,, <i>Distress</i> ,,, Disrtess
,,	197	,, <i>queen</i> ,,, Queen
,,	201	,, <i>Northern</i> ,,, Nothern

PRINTED BY

Benode Behari Pal, M. Sc.  
Bengal Printing Works : Calcutta.



~~N.C.~~ 2614176

N. e

**Central Archaeological Library,**

**NEW DELHI.**

**19676**

**Call No. 177-50954/ Law.**

**Author—Law Kinsley  
Charan,**

**Title—Ksatrya's class in  
Buddhist India**

Borrower No.	Date of Issue	Date of Return

*"A book that is shut is but a block."*

**CENTRAL ARCHAEOLOGICAL LIBRARY**  
**GOVT. OF INDIA**  
**Department of Archaeology**  
**NEW DELHI**

Please help us to keep the book  
clean and moving.